

THE SECRET OF RECOGNITION  
(PRATYABHIJÑĀHRDAYAM)

# THE SECRET OF RECOGNITION

(PRATYABHIJÑĀHRDAYAM)

A REVIVING DOCTRINE OF SALVATION  
OF MEDIEVAL INDIA

SANSKRIT TEXT EDITED BY  
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GERMAN TRANSLATION AND NOTES

BY

REV. EMIL BAER, PH.D

AUTHORISED TRANSLATION INTO ENGLISH

BY

KURT F. LEIDECKER, M.A., PH.D.

WITH A NOTE ON THE COMPARATIVE STUDY OF THE PRATYABHIJÑĀ SYSTEM  
AND THE ŚAIVA SIDDHĀNTA

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## PREFATORY NOTE

THE present authorized translation of the *Pratyabhi-jñāhṛdayam* with NOTES by Dr. Kurt F. Leidecker, M.A., Ph.D., is based upon the translation of the work in German by Dr. Emil Baer, Ph.D.

Going through the typescript sent by Dr. Leidecker, (for the extremely neat and beautiful way in which it had been prepared for the Press, one could not feel sufficiently grateful), I noticed that he had given only the English translation of each *sūtra* and not the original Saṁskṛt text also. It occurred to me that the public may be served better if the original text of each *sūtra* was given along with its English translation; and I wrote to Mr. Leidecker enquiring if he was agreeable to the suggestion and offering, if he was agreeable, to undertake the work of incorporating the original Saṁskṛt text. He agreed enthusiastically stating that "it will materially enhance the usefulness and appeal of the volume." Thus it is that the Saṁskṛt text of each *sūtra* is now seen in this work alongside of its English translation.

From the published catalogues of the various Libraries where Oriental Manuscripts and printed works are collected and preserved, it is gathered that the available MSS. of the *Pratyabhi-jñāhṛdayam* are as follows :

Aufrecht, *Catalogus Catalogorum*, Vol. 1, page 61a .

*Pratyabhi-jñāhṛdaya* of Kṣemarāja. Nos. L. 2587.

Report XXX. Oudh XI, 20. XVI, 124

*Ibid.*, II, page 12a .

Devī Prasād, 79, 50. India Office (Eggeling), 1256.  
Stein, 220.

Manuscripts mentioned by Dr Raghavan *Catalogus Catalogorum* Office, Madras University 18b, Serampore College Serampore, Bengal

The Trivandrum Palace Manuscript No 54 in the Curator's list for 1912, M E

In this work, however, the text adopted is mainly that of the Kashmir edition—edited in the Kashmir Series by J C Chatterjee, B A (Cantab), Vidyā vāridhi, Director of the Archæological and Research Department, Jammu and Kashmir, 1911—as the translator had used this edition for his translation. I have also utilized the undermentioned manuscript and printed edition which are not mentioned by the editor of the Kashmir text, but which became available to us, thanks to the kindness of M R Ry Vaidyārāja Dvī bhāsyam Venkateswarulu Garu, Chintaluru, Alamur Post, East Godavari District, to whom my grateful thanks are due.

A paper manuscript in Telugu of the *Pratyabhisāhdayam* from M R Ry Mantha Lakshminarasimham Garu Pleader, Indupalli, East Godavari District.

A Telugu edition of the work with the commentary of Pūrṇananda printed as part of the bigger work *Srī asaktiśāstra darpana* and edited by the same Lakshminarasimham Garu.

These have been used for purposes of collation, and the variations found are given in separate NOTES. Other manuscripts used for collation are the following found in the Adyar Library.

Palm leaf manuscript in Telugu script under XII F, 38  
Another palm leaf manuscript indicated by XIX 1 25

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## THE PRATYABHIJÑĀ SYSTEM AND THE SAIVA SIDDHĀNTA

BETWEEN the idealist non-dualist school of Śaivism developed in Kashmir and the realist pluralist Śaiva doctrine that has grown in South India, there is considerable agreement in externals, but difference in fundamentals. Both systems recognize three categories—*pati*, *paśu* and *pāśa*, but while they are all equally ultimate for the Siddhānta (though not all equally independent), *pati* constitutes the sole reality for the Pratyabhijñā school, this reality gradually through its own energy unfolding the world on itself as the screen, and dividing itself into corresponding and mutually related subjects and objects<sup>1</sup>. The Lord is both the material and the efficient cause for the idealist school, whereas, for the other, He is only the efficient cause, He can be spoken of as the material cause, because what does develop into the Universe is a potency of His (not *svarūpa-s'akti*, but *parigraha-s'akti*)<sup>2</sup> which has to function in dependence on Him; if this mode of speech contents those who maintain an *abhinna-nimittopādānakāraṇa*, they are welcome to it; but not in any normally intelligible sense can the Lord

<sup>1</sup> *Pratyabhijñāhṛdaya* sūtras 1.3

<sup>2</sup> See Aghoras'iva's commentary on the *Tattvaprakāśikā* v. 25

be the material cause.<sup>1</sup> The idealist school would take literally the scriptural promise of the knowledge of all on the knowledge of the One and consequently seek to derive the many from the One, the realist school would see no more in this promise than in the possibility of knowing a person's dependents as a consequence of knowing that person, if you know the king you cannot but know his ministers too.<sup>2</sup>

Though not under the name of 'pratyabhijñā', recognition plays quite an important part in the Siddhānta scheme of salvation, it is recognition of the soul's natural state as essential intelligence, not, however as identical with the Lord, but as dependent on and informed by His intelligence, the parable of the king's son who had been captured and brought up by gipsies finds as important a place in this as in the allied Sāṅkhya system,<sup>3</sup> release is realization of the alienness of the present habits and *habitat*, and of the true nature of oneself as essentially free of these, the freedom is never complete, though, since there still is and always will be dependence on the Lord, "perfect freedom" for the Siddhānta as for the Christian Prayer Book is service of the Lord.

For the idealist school the sole reality is neither cognizer nor cognized but essential intelligence that differentiates itself into these two forms, in release there is merger into cit again. For the Siddhānta,

<sup>1</sup> *Paṅkarabhāṣya* (Ch. dambaram edition) pp. 87-89. *Mapadīpikā* (T. norelly edition 1936) pp. 150-154.

<sup>2</sup> *Paṅkarabhāṣya* p. 87. *Mapadīpikā* p. 154.

<sup>3</sup> *Sivajñānabodhi* am. sūtra 8.

however, the soul always is and will be a cognizer ; the light of its own intelligence is weak ; it has always to function in and through another ; in the state of bondage, it is through the worlds, organs, enjoyments, etc., provided by māyā, that the soul cognizes and functions ; when it has been weaned away from these, what the soul does is neither to be merged in the supreme intelligence nor to become a tool of that intelligence, but to know and function with the help of and in dependence on that intelligence ; pāśa-jñāna gives place to pati-jñāna, knowledge in dependence on the intelligence that is the Lord ; throughout, both in bondage and release, the soul continues to be a knower and enjoyer. This is the Siddhāntin's great objection to ekātmavāda, if in release I am not enjoyer, who else is there to enjoy ?<sup>1</sup> It is no answer to suggest that the Lord enjoys through me ; how can His enjoyment constitute satisfaction for me who thirst for it ?

The insistence on the centrality of the jīva is the distinctive feature of the Siddhānta school. Non-dualism too is accepted ; it is a non-dualism, however, not of substance, but of essence. God and the soul are different entities, but are non-different in nature. This is the purport of the Upaniṣadic declaration of unity, "ekam eva advītiyam" ; it is not that "there are not two", but that "they are not two."<sup>2</sup>

Bondage, says the Pratyabhijñā, is due to one's own śaktis.<sup>3</sup> This is true in a very limited and

<sup>1</sup> Cf. *Vinayabhaṭṭa*, vv. 6, 7

<sup>2</sup> *Māṇḍūkya* p. 121

<sup>3</sup> *Pratyabhijñāhṛdaya*, sūtra 12



modified sense for the Siddhānta too. It is the nature of the soul to take on the colour of its associates. Because of the connate defilement of ānava it fails to realize its own essential intelligence, it moves in close association with māyā, which is non intelligent and itself behaves as if non intelligent. When by good conduct, purification and concentrated contemplation it has turned from matter to spirit and abides in constant association with spirit, it finally and for ever realizes itself too to be spirit, no longer does it confound its own self with matter. Bondage and release thus derive from the innate character of the soul, but this innate character has to be manifested only in dependence on the grace of the Lord. It will always be a difficulty for the non dualist to conceive duality of substance along with non dualism in essence, but whether it can be made intelligible or not, that is the Siddhāntin's doctrine.

As already indicated, final release comes through enlightenment, jñāna, in both schools, though the content of this jñāna is different in the two. Virtuous conduct, the performance of ritual, the observance of austerities, yogic discipline, all these are but preliminaries to jñāna<sup>1</sup>. There is no reason why jñāna should not arise even in this life, even while the body persists. He for whom it has arisen will be a jīvanmukta. But about the status and characteristics of the jīvanmukta there are differences due to basic differences in their view of matter. In the Advaita Vedānta, māyā is destroyed on release, according to the Pratyabhijñā

<sup>1</sup> *Sivejñānabodhanam* sūtra 8 adhikaraṇa 1 and the *Mahādīpam* thereon

school, the duality of subject and object is a growth which is characteristic of bondage and is resolved with release, in which state there is no non-spirit that can exist over against spirit to act on or be cognized by the latter, for the Siddhānta, however, matter is real, what is destroyed at release is neither matter, nor ānava which causes the soul to cognize itself as if it were finite, but only the conjunction of soul with ānava; according to one variety of Siddhānta teaching, it is only one of the numerous potencies of ānava that is destroyed at the release of each soul<sup>1</sup>. In view of the Siddhānta position that substance is nothing other than the qualities, considered as an aggregate,<sup>2</sup> it is highly questionable how far the persistence of ānava is intelligible despite the destruction of its potencies, one by one, and even on the view that what is destroyed is the conjunction, the same difficulty arises, since conjunction is not an independent category but has to be treated as a quality. Be this as it may, matter, that is to say, pāśa, in a general way, does survive release, though it has ceased to bind, but the fear of its binding again cannot for ever be dispelled, so long as its existence is conceded. Hence it is that in this school the jīvanmukta does not appear as enjoying unrestrained freedom. In the *Paramārthasātra*, a text of the Pratyabhijñā school, it is said of the jīvanmukta "Feeding on whatsoever may come, wearing raiment of anything, still of spirit, dwelling wherever he chance to come, he finds redemption, being the self of all beings

<sup>1</sup> See *Sūtragrāhaṇya* (Madras grantha edition) pp. 461-463

<sup>2</sup> *Pañjikarādhya*, pp. 455-460

Though he causes hundreds of thousands of *aśva medhas* to be offered, or hundreds of thousands of brahmins to be slain, he that knows the Supreme Verity is not affected by merit or by guilt but remains stainless . . . . Conceit, joy and the rest of these passions arises from the illusion of differentiation, how should he be affected thereby who has the vision of the Self in unity? There is naught distinct from himself to which he should offer praise or oblation, will he rejoice in praise and the like, who is said to have passed beyond worship and hallelujah? His temple is his own body and that which is other, built of the thirty six elements, and fully set with windows consisting of the bodily organism, or composed of jars, etc."¹ In explaining the latter half of the first verse the commentator, Yogi Munī, says 'The whole phenomenal world is to the thinker a temple of His own indwelling consciousness'. In marked contrast to this is the final sutra of the *Sriajñānabodha* "muktyā prāpya śatas teṣāṃ bhajed vesam śailīyam". This would seem to mean that for the sake of release one is to resort to the company of the saintly and offer adoration both to their external appearance as well as to temples of Śiva, and the commentator on the Sanskrit text, Śivāgri Yogin, takes it to relate to one who belongs to the lowest grade of eligibles, who is competent only for the *dīśa mārga*, the path of service, as contrasted with the paths of *jñāna* and *āntaraṅga bhakti*. The Tamil version, however, says "Having got rid of the defile

¹ *Purāṇa Sūtrāsāra* vv 69 70 72 73 74 (English translation by Dr L. D. Barnett *Journal of the Royal Asiatic Society* 1910)

ment that prevents attainment of the feet of the Lord, he consorts with devotees and worships as Śiva the vestments of these devotees as well as temples of (Śiva)." Though the mood used is the present indicative, the commentator, Śivajñānamūṇi, holds that, in the light of words used by Meykaṇḍīr, the Tamil redactor, in his elaboration of the verse, the sūtra is prescriptive of the duties of the jīvanmukta and not merely descriptive of his acts.<sup>1</sup> In spite of external conformity, then, in the admission of jīvanmukti, the Siddhānta is far removed from the teaching of the idealist school of Śaivism. The external trappings are the same, whether in the enunciation of the padārthas and tattvas or the naming of the causes of bondage and the means to release. But in the conception of the essential character and inter relations of these, there is profound divergence, a divergence which cannot but have been due to the outlook on life and the temperamental make up of the individuals or groups among whom the different schools developed. Either hypothesis is possible—that one of the schools is fundamental and that the other (or others) grew by gradual stages of moving away from the initial emphases, or that both kinds of thought existed from the earliest stages fostered by and influencing different sets of disciples. An inquiry into the ultimate superiority of either hypothesis is fascinating, but hardly within the limits of this supplement.

S S SURYANARAYANAN

<sup>1</sup> *Uṣa Isam* pp 513 ff

## ON THE SPELLING AND PRONOUNCIA- TION OF SANSKRIT WORDS

Except in titles and quotations—where, on the whole, the spelling of the original is kept, the system of transliteration which has been used here is that adopted by the American Oriental Society in its publications.

For the general reader we append the following remarks on the current western pronunciation of the Transliterated Sanskrit words which, it must be, is only approximate.

### 1. The Vowels

- α like the u in but
- like the a in card
- ι like the i in it.
- τ like the ee in meet
- υ like the u in cushion.
- like the u in lute.
- ŗ like the re in French *chambre*.\*
- ‡ like an l of the quality of ŗ.

### 2. The Diphthongs.

- like the a in tale.
- āι like an α and ι following quickly.
- ο like the o in mode.
- āυ like the ou in loud.

### 3 The Consonants

*k, g, j, t, d, n, p, b, m, ʒ, r, l, ɾ, s* and *h* much like the English letters

*c* like the *ch* in church

*ch* like the second part of Churchill \*

*t* and *d* are usually pronounced like *t* and *d*

*kh gh, jh, th, dh, th, dh, ph* and *bh* are pronounced as the mutes composing them followed by a breath  
ing, as, *c g, ink horn, log house, pot house, mad house, top heavy, Mob house* \* etc

*n, m, ñ, ll n* are indiscriminately pronounced like the nasal in French *sans*

*s* and *ʒ* like the *sh* in shine

For the accent of Sanskrit words the Latin rules may suffice in general. If the last but one syllable is long—be it in virtue of a long vowel (*ā, ī, ū, e, o, ai, au*) or a double consonant following a short vowel—then it takes the accent, otherwise the accent moves to the preceding syllable.

The plural of Sanskrit nouns is formed here simply by an *s* without regard to the real plural formation of the Sanskrit

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\* According to A. A. MacDonell

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## ERRATA

### PAGE

- 58 read *brāhmi* instead of *brāhmi*
- 62 read *camatkāra* instead of *camatkārā*
- 83 delete [45]
- 87 put period after *turya*
- 100 read teacher instead of teaches
- 103, in note 8 read style instead of stile
- 118, in note 81 read *Sāṅkhyakārikā* instead of *Sāṅkhykārīkā*
- 132, in note 144 read *samsāra* instead of *samsarin*  
in note 145 read *Sāṅkhya* instead of *Sāṅkhya*  
in note 148 read *karmamala* instead of *karmamala*
- 145, line 21 delete one
- 148, line 4 read *nirūpana* instead of *nirūpana*
- 149, line 5 read *brahmarandhira* instead of *brahmarandra*
- 158, in note 230 read becomes instead of beames
- 160 read Abhinavagupta, P Y  
under Buhler read Uber instead of Ueber





# INTRODUCTION

## I EDITING RELIGIOUS-PHILOSOPHIC TEXTS SYMPTOMATIC OF AN INDIAN RENAISSANCE

THE ancient cultures of the East are in a state of ferment. The West has acted the part of a leaven among the stagnating masses. Political and social movements are, for the Occidental observer, in the foreground. But accompanying them there are spiritual movements of no less importance.

In the latter we notice two tendencies of which one or the other at different times becomes more prominent. The watchword of the one is assimilation to Western culture by surrendering ancient heritage, that of the other the rejuvenation of the highest values of one's own past. Both these tendencies seem to be incompatible, though in reality they enter into a variety of combinations.

What we have said holds true for the Islamic world and the Far East, but probably most of all with respect to India. And here, it seems, the second of the tendencies just mentioned is especially marked. India of old experiences a kind of renaissance. Stirred by Western culture, encouraged by the interest wide

circles of the Occident show in India, challenged, on the other hand, by the growing successes of Christianity in India, the Indian is reminded of his past and spiritual powers rise from a millennial sleep

It is not solely the zeal of European scholars that brings to light the literary treasures of India which their guardians once attempted to withhold. The Indians themselves edit them and thus try to mobilize the powers of the past against the growing influence of the West.

In this connection must be mentioned the edition of *Texts and Studies* prepared since 1911 in Srinagar by the Archaeological and Research Department of Kashmir State, under the auspices of the Mahārāja of Kashmir. It appears that one branch of the great tree of Shivaism wakens to new life. It flowered in Kashmir from the 9th until about the 14th century of our era. In the first half of that period Shivaism produced, in respect of content and volume, a not insignificant religious-philosophical literature. However, losing power it vegetated side by side with Islam in the mountain valley of Srinagar until a short time ago. If there were, up to that time, only a few Kashmirian Brahmans who still read the old manuscripts (most of them were satisfied with two single small compendiums)<sup>1</sup>, we have today already a considerable series of texts, beautifully printed, edited and collated with the best available codices by Indians, and, in part, by men trained in Europe.

<sup>1</sup> Chatterji, *h. Sh.* p. 36

## II IMPORTANCE OF THE TEXTS FOR THE SCIENCE OF MISSIONS AND INDOLOGY

From two points of view these texts appear to be noteworthy, that is, from the missionary point of view on the one hand, and that of the Indologist on the other

The Christian missionary ought to acquaint himself with this form of Shivaism, but not he alone. 'For,' as Schomerus<sup>1</sup> rightly remarks, 'if the mission in India is to solve its task, it needs the help of scientific theology Just as Christianity had to discuss in a scientific manner views of the Greek and Roman world in order to establish itself in the Old World, so it has to discuss scientifically the Indian world view, if it is to rule in India'

Such a discussion will be the more necessary the higher and more dignified the forms are in which the Hindu religious spirit expresses itself But exactly with such, indeed, we have to do in Kashmir Shivaism Closely related to the Southern Shivaism of the Tamuls it represents, together with the latter, the noblest development of the otherwise rather frequently repelling Shivaitic Hinduism

On the other hand, the Kashmir texts demand to a high degree the interest of Indologists as sources for the history of Indian religion and philosophy Barnett, who is one of the few Europeans who know Kashmir Shivaism, says in the Introduction to the

<sup>1</sup> Schomerus *SA S* Preface page vi

*Lalla vakyaṃ* which appeared in 1920<sup>1</sup> 'Very little is yet known in Europe concerning the tenets of this form of Hinduism' But again, in his preface he points to the strong influence which this system at one time exercised over the whole peninsula from that far off corner of Northwestern India In a letter to me of the 23rd of October, 1922, he writes 'I am convinced that it is immensely important for the literary history of India'

Thus, the present work may be of use to the Christian mission in India as well as to research workers in the Occident In this lies its justification But because the work addresses itself also to non indologists, many an explanation is made necessary which may appear superfluous to the specialist

### III THE PRATYABHIJÑĀHRDAYĀ—VALUE OF THE TEXT IN THE OPINION OF THE SHIVAITIC COMMUNITY AND THE EDITOR

That out of the numerous texts of the series I selected just this one was due to the fact that, along with the two already translated texts it appeared to me to be one of the most important The two above mentioned points of view also influenced my selection

In the first place, the *Pratyabhiññādaya* is one of those two compendiums which are used to this very day as religious text books and catechisms among the believing in Kashmir And that it enjoys a great

<sup>1</sup> Grierson and Barnett L V p 7

under No 3) However, when I reflect on the difficulties which certain sections of the text have caused me, I should have to remind myself shamefacedly and with secret envy of those simple people in Kashmir of old with whom I could hardly compete in intellectual sagacity, if I did not know of other cases<sup>1</sup> in which such remarks of Indian philosophers about the purpose of their works are not to be taken too seriously

Besides this, the *Pratyabhiññāhrdaya* belongs to those textbooks that wish to be commentaries to *sūtras*. The *sūtras* are aphorisms in briefest form which contain the whole doctrine by implication and are intended to serve as aids to memory. Such *sūtras* are supplemented by commentaries which develop the doctrine by reaching often far beyond the suggestions of the *sūtra*. In older works of this kind *sūtras*, as a rule, are by some authority of the past, while the commentary is by a student or one who keeps up the tradition or a later authority. In the later literary products of this kind the author of the *sūtras* also frequently composed the commentary to them.<sup>2</sup>

The *Pratyabhiññāhrdaya* represents this older type, it is made up of twenty *sūtras* by an unknown author and Kṣemarāja's commentary.<sup>3</sup>

<sup>1</sup> The *Tarkasaṅgraha* is said to represent an elementary textbook of Indian Logic for the instruction of boys.

<sup>2</sup> Thus e.g. Mallatā himself commented on the so-called *Vṛttī* in a *Spṛṣṭi* 17, 131. The *Spṛṣṭi* 17, 131 is a *sūtra* in form and constitutes an important work for Kashmiri Shāstra.

<sup>3</sup> The name of the author is given in the commentary as I note in Winternitz GIL 3B p. 445 n. 2. Thanks to the *sūtras*.

## VI AUTHORSHIP AND TIME OF COMPOSITION

In the colophon the author calls himself Rājānaka Ksemarāja, student of Abhinavagupta. Ksemarāja ought not to be confused with other writers of the same or a similar name, as, *e.g.*, the medical student Ksemarāja, alias Ksemaśarman,<sup>1</sup> or his contemporary in Kashmir, the prolific writer Ksemendra. The latter, in his earlier years also zealously worshipped Shiva, but was later converted to Viṣṇuism.<sup>2</sup>

As to the chronology we are extremely fortunate in view of the conditions in India. The basis for dating events at that time in the historical work of the Kashmirian Kalhana, the *Rājataranginī* (Kalhana, *R*). This work, unparalleled in the whole of Sanskrit literature, was completed by the author in 1148 and throws much light on just those centuries of the history of Kashmir in which our Shivaite philosophers were living. Thus, we are able to date at least two of the philosophers, Kallata and Abhinavagupta. The former, according to the *Rājataranginī*, belongs in the second half of the 9th century when his own dates are checked with the *Rājataranginī*.<sup>3</sup> His pupil, Ksemarāja, must therefore also have lived and written in the first half of the 11th century of our era.

Ksemarāja belongs in point of time to the last of a long succession of Kashmirian Shivaite teachers and writers. But he seems to have been the most successful

<sup>1</sup> Cf. Aufrecht C. L.

<sup>2</sup> Cf. Winternitz G. I. L. p. 53 and Aufrecht C. C.

<sup>3</sup> Cf. Chatterji K. Sh. pp. 23 and 25.

of all Besides our text, the following works bear his name

*Spanda-sandoha* ('The Mass of Spanda' [*spanda*, really 'movement,' is one of the designations of the system of Kashmir Shivaism])

*Spanda-nirṇaya* ('The Decision for Spanda')

*Svacchanda uddṇya* ('The Blaze of the Sovereignty of Will').

*Netra uddṇya* ('The Blaze of the [divine] Eye')

*Vijñāna bhairava uddṇya* ('The Blaze of the Terrible [brought about] by Knowledge').

*Siva-sūtra-vṛtti* (?) ('Commentary on the Siva-sūtras')

*Siva-sūtra vimarsinī* ('[Treatise] on the Investigation of the Sivasūtras')

*Stava-cintāmaṇi tīkā* ('Commentary on the Stava cintāmaṇi' ['Philosopher's Stone which Serves to Glorify'])

*Utpala-stotrāvalī tīkā* ('Commentary on Utpala's Stotrāvalī' ['The Fold of the Hymn'])

*Parā-prāśastikā* ('[Treatise] on the Highest Knowledge of the Identity [of the All-soul and the Individual Soul]')

*Tattva sandoha* ('The Mass of Truth' [or, of Suchnesses])

—Thus far according to Chatterji, K Sh, p 35, n 1—

*Paramārtha saṅgraha-vṛtti* ('Commentary on the Paramārtha-saṅgraha' ['Summary of the Highest Truth'])

*Bhairava-anukaraṇa-stotra* ('Hymn of the Imitation of the Terrible').

*Varṇa-udaya* ('The Appearance of the Syllables')  
*Siva-stotra* ('Hymn to Shiva').

*Sāmba-pañcāśikā-vivaraṇa* ('Commentary on Sāmba's Pentecontade').

*Spanda-nūlaya* ('The Abode of Spanda').

*Svacchanda-naya* ('The Doctrine of the Sovereignty of the Will').

*Mahārtha-mañjari-tīkā* ('Commentary on the Mahārtha-mañjari' ['Bouquet of the Great Truth'])

—These according to Aufrecht, C C—

## VII BRIEF SKETCH OF THE DOCTRINE OF RECOGNITION ACCORDING TO THE PRATYABHIJÑĀHRDAYA

The main topics of the doctrine are God, world, soul and salvation. This brief sketch may serve as an introduction to the study of the text. For all details, the notes are to be consulted.

The basic idea is the identity of God (Shiva), soul and world. The world is no illusion as in the Vedānta. It is absolutely real. Instead of being separated from God and the soul—as in the later Sāṅkhya—the world is identical with them.

The actual process of the world is enacted in four phases (the system, however, has five) which correspond to the four main phases of psychical life. They are regarded as the eternally enduring spiritual experience of God. This expression is not to be taken



metaphorically. We have here an experience of God in the fullest sense of the word. For the world is in reality nothing else than the psychical life of the All soul projected outwardly. Shiva awakens the world of phenomena potentially latent within himself blazes up. He is awake the world exists. He goes to sleep the world is drawn back into himself and disappears. He is asleep the world rests within himself as a potential magnitude till the new day of the world. (The fifth phase will be mentioned later in the treatment of soteriology). Thus, the world is nothing other than the objectified content of the consciousness of the divine soul, and as such identical with it. God is cause as well as effect and is the *causa efficiens* and *causa materialis* of the world at one and the same time. In answer to the question as to what imparts the impetus to the process of the world, the doctrine of *svātantrya*, i.e. the sovereignty of God's will, says it is the will of God which is a *primum datum*.

The development of the world is, rightly understood, the work of *citi*, world reason, or *parāṇac*, the eternal word or *parāśakti* the highest power, all of which are considered identical with each other and with Shiva. Here we have to do with different points of view which run side by side and whose harmonization cannot be said to be wholly successful.

In connection with *citi* appears *tattva*, meaning 'suchness' principle, element—a concept known from the Sāṅkhya. *Citi* allows the All to divide itself into thirty six (or thirty five) *tattvas* which represent a

scale from the highest and purest to the lowest and grossest principle. The totality of the phenomena of the universe are, in some way or other, reducible to them.

*Parāvāc*, which in the development of the world goes through several phases of growing sensualization, is differentiated into the 50 letters of the Sanskrit alphabet. These represent and, in agreement with ancient Indian speculation, are, in fact, the elements out of which the universe is built.

More important, however, is the rôle played in our system by *parāśakti*. It is *śakti* which, in the later parts of the text comes to the foreground more and more and dominates the entire thought to such an extent that Shiva is surprisingly neglected. *Śakti* reigns throughout the universe by means of the innumerable subordinate *śaktis* which, arranged in circles, become just as many manifestations of the highest *śakti*.

If it is more particularly the idea of matter which is inherent in the concept *tattva*, in the case of *śakti* it is the idea of power. The phenomenal universe is thought of as a varied play of forces, good and evil, friendly and hostile to man, and towering behind them all in mysterious, terrifying grandeur is *parāśakti*.

With this we have already indicated another more important difference between *tattva* and *śakti*. The mental attitudes out of which both these concepts originate are totally distinct. With *tattva* it is the

cold abstraction of philosophic thinking, with *śakti* it is constructive imagination born of religious feeling. In *śakti* worship especially there is manifested most clearly that passionate religious movement of Hinduism which inclines towards the female deity. In contrast with this, the mythological concepts which, in the earlier sections of the text, appear occasionally in conjunction with the *tattva* speculation, are predominantly masculine. (Sadasua Isvara, Śiva Bhattaraka)

Again, the psychology of the system is linked with *citi* also. In the process of the world development *citi* becomes through progressive limitations *citta*, the organ of thought for the individual soul. As to the souls themselves, they are nothing other than Śiva who, in virtue of his sovereign will suffers limitation. Descending through seven stages (including the highest) he is narrowed down more and more. Of course the limitation of a knowing subject corresponds exactly to that of the object because the world is always the objectified content of the soul's consciousness. Moreover, the doctrine of the three *malas* (*mala* means dirt, soiled garment) becomes prominent here also. These three *malas* gradually obscure the individual souls and hinder their salvation.

The aim of all Indian philosophy is salvation, that is liberation from the compulsion of *samsāra*, the cycle of rebirths, transmigration of soul. Now, soteriology corresponds here as in other systems exactly to cosmology, or rather, cosmogony, only with reversed

sequence of the particular processes. The soul is liberated by reversing the limitations required in the course of world development. *Citta* has to become *citi* again, while the individual, freeing himself from the *malas*, must again become Shiva.

Otherwise, the ideas in soteriology are just as divers and heterogeneous as they are in cosmology. Indeed, they even appear to be less reconciled and more contradictory than in cosmology. There corresponds to each of the above-mentioned three kinds of cosmogonic developments a particular way of salvation.

The first is that of philosophic insight. It is called *pratyabhijñā*, 'recognition,' from which the whole system receives its name. He who discovers again within himself Shiva, i.e., he who, according to the propounded doctrine recognizes that his true self is identical with Shiva and the world is liberated. Requisites for this knowledge are interpretation of the truth by a good teacher and devotion and firmness on the part of the student in the pursuit of truth.

The second method, which, to be sure, is rather subordinate in our text, being hinted at only in occasional suggestions, is that of the *mantras*<sup>1</sup>. He who learns to use the magic formula through a teacher and acquires thereby *mantraśrī*, *mantra* power—because the formulas are composed of the syllables representing the cosmic elements, i.e., the

<sup>1</sup> In the *Saṅgītaśāstra* *śāstra* i.e. Kṣemarāja's commentary to the fundamental work on Kashmiri Śaivism this problem is treated much more in detail.

products of the differentiation of *parāvac*—gains lordship over those elements and, hence, salvation

The third and, to judge from the extent of the discussion devoted to it, by far the most important method of salvation is connected very intimately with the *śakti* doctrine. We mean Yoga, more particularly a form of it which may be said to be a preliminary to the later Hathayoga. By means of breath constraint and fixation of *citta* on certain parts of the human body that represent the microcosm, the Yogin acquires mastery over the *śaktis*. Thus, from being dangerous deceivers, the *śaktis* become serviceable to salvation.

However, these three methods are not clearly separated, but coalesce in various ways. They all are agreed on the fact that man himself effects his own salvation. Now, as if from another world, there projects into the system the idea of grace, yes, even a kind of predestination, thus altogether complicating soteriology and leading the system into contradictions which remain unsolved.

Similar to erratic rocks, two concepts are imbedded in the system. *anugraha*, the dispensation of grace, and *śaktipāta*, the descent of *śakti*. *Anugraha* is called the fifth phase in the cosmo-psychological process through which the soul finally overcomes the four other phases of *samsāra* and reaps salvation. In *śaktipāta* Shiva intervenes as saviour (in virtue of the sovereignty of his will) in the life of the individual soul which could not partake of salvation through its own power.

## VIII RETROSPECT AND PROSPECT

The present study is limited to the *Pratyabhijñāhṛdaya*. Only those problems and materials have found recognition which are immediately connected with and treated by the text. A final appreciation of the system of Kashmir Shivaism from the metaphysical, theological, religious-philosophical and epistemological point of view will be possible only after an investigation of the other texts, above all the works of the dogmatists proper, Somānanda, Utpalācārya and Abhinavagupta. Then only will it be possible to solve further problems which have so far been answered in a rather contradictory fashion. We mean the question as to the relation of Kashmir Shivaism to the Śaiva-siddhānta of the South and to other Shivaite systems as well as the connection with the other philosophical and religious systems, especially the Vedānta and Sūkhya. The present study cannot and does not wish to be more than a contribution towards research into the still dark and mysterious field of Indic literature, philosophy and religion.

Where these problems have been dealt with—however inadequately till now—the bibliography tells by an asterisk (\*) affixed to the works in question

इह ये सुकुमारमतयोऽकृततीक्ष्णतर्कशास्त्रपरिश्रमाः  
शक्तिपातोन्मिषितपारमेश्वरसमावेशाभिलाषिणः कतिचित् भक्ति-  
 भाजः तेषामीश्वरप्रत्यभिज्ञोपदेशतत्त्वं मनागुन्मील्यते ।

तत्र स्वात्मदेवतायां एव सर्वत्र कारणत्वं सुखोपाय-  
 प्राप्यत्वं महाफलत्वं चाभिध्यङ्क्तुमाह—

चित्तिः स्वतन्त्रा विश्वसिद्धिहेतुः ॥ १ ॥

विश्वस्य सदाशिवदेः भूम्यन्तस्य सिद्धौ निष्पत्तौ

There are some who, still undeveloped of thought, do not take the trouble imposed by a textbook based on acute reflection, but who, nevertheless, long after the *samāveśa*<sup>5</sup> with the highest Lord which flowers forth with the descent of *śakti*<sup>6</sup> If devoted, they will receive here some explanation of the truth that serves to instruct in recognizing the Lord [within]

To prove on this occasion that, in consequence of the divinity of its own self (*citi*)<sup>7</sup> operates as cause in all things, that in it may be found access to happiness and great reward, he said <sup>8</sup>

**Sutra 1 :** The absolute<sup>9</sup> *citi* is the cause when the universe is in the process of becoming perfected.<sup>10</sup>

When the universe is in the process of becoming perfected means as much as when [all suchnesses] from *Sadāśiva* to the earth<sup>11</sup> emerge<sup>12</sup> When [thus

प्रकाशने स्थित्यात्मनि परप्रमातृविश्रान्त्यात्मनि च संहारे  
 पराशक्तिरूपा चित्तिरेव भगवती स्वतन्त्रा अँनुत्तरविमर्शमयी  
 शिवभट्टारैकाभिन्ना हेतुः कारणम् । अस्यां हि<sup>१</sup> प्रसरन्त्यां  
 जगदुन्मिपति व्यवतिष्ठते च, निर्वृत्तप्रसरायां च निमिषतीति  
 स्वांनुभव एवात्र साक्षी । अन्यस्य तु मायाप्रकृत्यादेः  
 चित्प्रकाशभिन्नस्य अप्रकाशमानत्वेन असत्त्वात् न कचिदपि  
 हेतुत्वम् । प्रकाशमानत्वे तु प्रकाशैकस्यात् प्रकाशरूपा  
<sup>११</sup>चित्तिरेव हेतुः । न त्वसौ कश्चित् । अत एव देशकाला-

the universe is] shining forth, which really is to become  
 existent, as well as when being re-absorbed, which  
 really is quiescence<sup>11</sup> of the *pramātr*,<sup>11</sup> *citi* is the cause.  
 [*Citi*] is identical with the highest *śakti*,<sup>12</sup> is exalted,  
**absolute**, consists of the highest reason [and] is not  
 distinct from *Sivabhaktāraka*<sup>13</sup> [Cause] is that which  
 effects

For, when [*citi*] emerges, the world awakens and  
 becomes existent, falling asleep when [*citi*'s] emer-  
 gence is reversed. One's own experience even gives  
 testimony to that fact.

The other,<sup>17</sup> however, that starts with *māyā*<sup>18</sup> and  
*prākṛti*<sup>19</sup> and is distinct from the light of *citi*, is nowhere a  
 cause. Inasmuch as [the other] does not emerge, it is  
 not real. But in the state of emerging, the luminous *citi*  
 alone is, indeed, the cause, since light is its only essence.  
 The other one, however, does not exist [yet].



व्याख्येयम् । अपि च 'विश्वं नीलसुखदेहप्राणादि । तस्य  
या सिद्धिः प्रमाणोपारोहक्रमेण विमर्शमयप्रमात्रावेशः सैवं  
हेतुः परिज्ञाने उपायो यस्याः । अनेन च सुखोपायत्वं-  
मुक्तम् । यदुक्तं श्रीविज्ञानभट्टारके—

ग्रीष्मप्राहर्कसंवित्ति सामान्या सर्वदेहिनाम् ।

योगिना तु विशेषोऽयं संबन्धे सौवधानता ॥

इति<sup>14</sup> ।

चित्तिरित्येकवचनं देशकालाद्यनैवच्छिन्नतामभिदधत

In this manner one should explain [the doctrine]  
by repetition

From another point of view,<sup>15</sup> the universe is  
blue,<sup>16</sup> pleasure,<sup>17</sup> the body, life<sup>18</sup> and so forth<sup>19</sup> Its  
process of becoming perfected is the *utpatti*<sup>20</sup> of the  
reasoning *pramāṇa* as it follows from the evolutionary  
series of *pramāṇas* As such it is the cause, in the  
sense of a means (of *citi*) in the knowledge process

Thereby it is asserted that [here we have] a  
way to happiness : As is stated in the excellent *Vijñāna  
bhāṭṭāraka*

Common to all souls is the [naïve] consciousness [of the  
existence] of objects and subjects ,

The Yogins, however, have the distinction of being mindful  
of their relation<sup>21</sup>

*Citi*, the singular, denoting the unlimitedness of  
place, time and so forth,<sup>22</sup> shows that all followers of the

समस्तभेदवादानामवास्तवतां व्यनक्ति । स्वतन्त्रशब्दो ब्रह्मवाद-  
वैलक्षण्यमाचक्षाणः चितो<sup>१</sup> माहेश्वर्यसारतां ब्रूते । विश्व इत्यादि-  
पदं अशेषशक्तित्वं सर्वकारणत्वं सुखोपायत्वं महाफलं चाह ॥१॥

ननु 'विश्वस्य यदि चितिः हेतुः तदस्या उपादानाद्य-  
पेक्षायां 'भेदवादापरित्यागः स्यादित्याशङ्क्याह—

स्वेच्छया स्वेभित्तौ विश्वमुन्मीलयति ॥ २ ॥

स्वेच्छया न तु ब्रह्मादिवदन्येच्छया । 'तैयैव च नै तु

doctrine of non identity<sup>१६</sup> labor under an error. The word **absolute** indicates that great splendor is the essence of *citi*, thus marking the difference [from the concept] of the Brahman doctrine. The word beginning [in the original of the *sutra*] with **universe** declares that (*citi*) possesses unlimited power, that it is able to effect everything and that in it may be found a way to happiness and great reward.

Even though [admitting that] *citi* is the cause of the universe, could one, nevertheless, cling to the doctrine of non identity insofar as *citi* would presuppose a *causa materialis*<sup>१७</sup> together with its effects? Fearing this, he said

**Sutra 2:** By the power of its own will (*citi*) unfolds the universe upon its own screen.<sup>१८</sup>

By the power of its own will, not, to be sure, by the will of another, as the Brahman [doctrine] and

उपादानाद्यपेक्षया । एवं हि प्रागुक्तस्वातन्त्र्यहान्या 'चित्त्वमेव न घटेत् । स्वमितौ न तु अन्यत्र कापि । प्राक् निर्णीतं विश्वं दर्पणे नगस्वत् अभिन्नमपि भिन्नमिव उन्मील्यति' । उन्मीलनं च अवस्थितस्यैव प्रकटीकरणं इत्यनेन जगतः प्रकाशैर्कात्म्येनावस्थानमुक्तम् ॥ २ ॥

अथ विश्वस्य स्वरूपं विभागेन प्रतिपादयितुमाह—

तन्नालीं अनुरूपग्राहकमेदात् ॥ ३ ॥

similar [teachings declare] : Moreover, only (by the power of its own will), and not on the presupposition of a *causa materialis* together with its effects. For, in this case, the possibility of an [absolute] *cit* would be untenable because the aforesaid absoluteness would vanish.

Upon its own screen, but nowhere else, (*cit*) unfolds the above defined universe, which, though [appearing] different [from *cit*] yet is identical with it, like a city [seen] in a mirror<sup>39</sup>. Furthermore, unfolding means manifestation of a mode of existence<sup>40</sup>. Because of the fact that the light (of *cit*) is the sole essence of the world, one speaks of a state (*avasthāna*).

Now, in order to make the real nature of the universe intelligible through analysis, he said

**Sutra 3 :** This (universe) is manifold in consequence of the separation of mutually related objects and subjects.<sup>41</sup>

तत् विश्वं नाना अनेक्यकारम् । कथं? अनुरूपाणां परस्परौचित्यावस्थितानां ग्राह्याणां ग्राह्यवर्णां च भेदात् वैचित्र्यात् । तथा चै सैदाशिवतत्त्वेऽहन्ताच्छादितस्फुटेदन्तामयं यादृशं परापररूपं विश्वं ग्राह्यं तादृगेव श्रीसदाशिवभट्टारकाधिष्ठितो मन्त्रमहेश्वराख्यः प्रमातृवर्गः परमेश्वरेच्छावकल्पित-  
तथावस्थानः । ईश्वरतत्त्वे स्फुटेदन्ताहन्तासामानाधिकरण्यात्मं यादृक् विश्वं ग्राह्यं तथाविध एव ईश्वरभट्टारकाधिष्ठितो

This, that is to say, the universe, is manifold, in other words, of many forms. Why? In consequence of the separation, that is, in consequence of the multiplicity of objects and subjects which are mutually related, that is, are in a state of reciprocal adaptation.<sup>11</sup>

So, [on the one hand], in the suchness of *Sadasiva*.<sup>12</sup> Corresponding to the entirety of the object which includes antitheses and consists of a 'this' (*idanta*) veiled and [hence] obscured by a self (*ahanta*),<sup>13</sup> is, [at this stage], the group of *pramātars*, called *mantramaheshvaras*,<sup>14</sup> who are governed by the blessed Lord *Sadasiva* and whose state of existence, as it appears, has been brought about by the will of the highest Lord.

In the suchness of *Īśvara*,<sup>15</sup> [on the other hand], the entirety of the object consists essentially in a co-ordination of a distinct 'this' (*idanta*) and a self (*ahanta*).<sup>16</sup> To it there corresponds exactly the group of *mantrāsvaras*<sup>16</sup> governed by the Lord *Īśvara*.

मन्त्रेश्वरवर्गः । विद्यापदे श्रीमदनन्तभट्टारकाधिष्ठितो बहुशाखा-  
 वान्तरभेदभिन्ना यथाभूता मन्त्राः प्रमातारः तथाभूतमेव  
 भेदैकसारं विश्वमपि प्रमेयम् । मायोर्ध्वं यादृशा विज्ञाना-  
 कलाः कर्तृताञ्जन्यशुद्धबोधात्मानः तादृगेव तदभेदसारं सर्वल-  
 प्रलयाकलात्मकपूर्वावस्थापरिचितमेषां प्रमेयम् । मायायां शून्य-  
 प्रेमातृणां प्रलयकेवलानां <sup>17</sup>स्वोचितं प्रलीनकल्पं प्रमेयम् ।  
<sup>18</sup>क्षितिपर्यन्तावस्थितानां तु सकलानां सर्वतो भिन्नानां परिमि-

In the stage of *vidyā* <sup>17</sup> [there are] the *mantras* " as *pramātars*, which are governed by the blissful *Anantabhaktāraka* <sup>18</sup> and are differentiated according to the many branches " To these corresponds exactly the object (*prameya*) which, though comprising every-  
 thing objective, still harbors within itself <sup>19</sup> differen-  
 tiation as sole potentiality <sup>20</sup>

Dominating *māyā* are the *viññāṇakalas* <sup>21</sup> which are inherently pure awareness, free <sup>22</sup> from any kind of doership To them corresponds their *prameya* which is identical, fundamentally, (with these *viññāṇakalas*) and is a 'product [of *karma*],' <sup>23</sup> dating from former existences in which (the *viññāṇakalas*) appeared as *sakalas*, <sup>24</sup> or *pralaya-kalas* <sup>25</sup>

In *māyā*, there belongs to the *pramātars* of the void, that is, the *pralaya-kalas*, <sup>26</sup> a nearly annihilated \* *prameya* appropriate to them The *sakalas*, <sup>27</sup> however, conditioned as they are in their existence by

\* Or a *prameya* resembling annihilation

तानां तथाभूतमेव प्रमेयम् । तदुत्तीर्णशिवभट्टारकस्य प्रकाशै-  
कवपुः प्रकाशैकरूपा एव भावाः । श्रीमत्परमशिवस्य पुनः  
'विश्वोत्तीर्णविश्वात्मकपरमानन्दमयप्रकाशैकधनस्य एवंविधमेव  
शिवादिधरण्यन्तमखिलं 'अभेदेनैव स्फुरति । न तु वस्तुतः  
अन्यत् 'किञ्चित् ग्राह्यं ग्राहकं वा । अपि तु 'श्रीपरमशिव-  
भट्टारक 'एव इत्थं नानावैचित्र्यसहस्रैः 'स्फुरतीति अभिहित-  
प्रायम् ॥ ३ ॥

the earth, the furthest limit,\* are altogether separated [from *citi*] and confined, have a *prameya* of the same sort [as that of the *pralaya* *kevalins*]

*Swabhaktaraka*,<sup>18</sup> however, who transcends this and whose wondrous form is light merely, has modes which likewise consist of light only<sup>19</sup>

And again, the entire universe so constituted, from Shiva to the earth,<sup>20</sup> flashes<sup>21</sup> in identity with the blissful *Paramasiva*<sup>22</sup> [The latter] transcends and is the universe<sup>23</sup> at one and the same time, and consists of the highest bliss and of nothing but light [In regard to the universe that flashes up it is], truly, no other [than the one mentioned above], be it object or subject Nevertheless, the magnificent *Paramasiva-bhaktaraka* manifests himself in just this manner in thousands of forms of a heterogeneous multiplicity

This is the quintessence of what has [already] been demonstrated

\* Or whose states reach as far as the state of the earth

यथा च भगवान् विश्वशरीरः तथा—

चितिसंकोचात्मा चेतनोऽपि संकुचित-  
विश्वमयः ॥ ४ ॥

श्रीपरमशिवः स्वात्मैक्येन स्थितं विश्वं सदाशिवाद्यु-  
चितेन रूपेण अवबिभासयिषुः पूर्वं चिदैक्याख्यातिमंत्राना-  
श्रितशिवपर्यायशून्यातिशून्यात्मतया प्रकाशाभेदेन प्रकाश-  
मानतया स्फुरति । ततः "चिद्रसादृशान्तरूपाशेषतत्त्वभुवन-

Moreover, just as the Exalted One is the body of the universe, so

**Sutra 4 :** has *cetana*," which is qualified by the contraction of *citi*, been formed of the contracted universe.

Animated by the desire to have the universe, which is founded on identity with himself, manifested in a form appropriate to *Sadasiva*" " and the rest of [*paramātars*], the magnificent *Paramasiva* at first flashes in the void, the absolutely void" by means of a process of manifestation in identity with light [The void is] due to the isolation of *cit*, in other words, to *anūśrīlaśva*" who consists of *akhyāt*

Thereupon he expands in the totality of suchnesses, worlds," entities " and respective *paramātars* For, he is their true nature, while they distinguish themselves by not having lost the savor of *cit*"

भावतत्तत्प्रमात्राद्यात्मतयापि प्रथते । यथा च एवं भगवान्  
विश्वशरीरः तथा चितिसंकोचात्मा संकुचितचिद्रूपः चेतनो  
ग्राहकोऽपि वटधानिकावत् संकुचिताशेषविश्वरूपः । तथा च  
“सिद्धान्तवचनम्—

विग्रहो “विग्रही चैव “सर्वविग्रहविग्रही” ।

इति । त्रिशिरोमतेऽपि—

सर्वदेवमय. कायस्तं<sup>10</sup> चेदानां शृणु प्रिये ।

पृथिवी कठिनत्वेन द्रवत्वेऽस्म्य प्रकीर्तितम् ॥

इत्युपक्रम्य,

Now, just as the Exalted One is thus the body of the universe, so also *cetana* as subject, which is qualified by the contraction of *citi*, in other words, which represents the contracted *cit*. [Therefore, *cetana*] consists—comparable to the seed of the fig tree—of the entire universe when it is contracted. A saying of Siddhānta likewise asserts

The psycho physical nature of all is, indeed, body as well as soul

In the *Tristramata* too (the author) declares that the subject consists of the contracted universe, more particularly in the chapter that begins as follows

The body is formed by all the gods, hear now, my dear,  
[concerning] it

The earth is praised for its solidity, water for its fluidity



त्रिशिरोभैरव साक्षाद्ग्राप्य विश्वं व्यवस्थित ।

इत्यन्तेन ग्रन्थेन<sup>2</sup> ग्राहकस्य संकुचितविश्वमयत्वमेव व्याहरति ।

अयं चात्राशयः—ग्राहकोऽपि अयं प्रकाशैकात्म्येन  
उक्तगमयुक्त्या च विश्वदर्शरीरशिवैकरूप एव केवलं तन्माया-  
शक्त्या अनभिर्व्यक्तस्वरूपत्वात् संकुचित इव आभाति ।  
<sup>12</sup>संकोचोऽपि विचार्यमाणः चिदैकात्म्येन प्रथमानत्वात् चिन्मय  
एव । अन्यथा तु न किञ्चित् ईति सर्वो ग्राहको<sup>14</sup> विश्वदर्शरीरः  
शिखभट्टारक एव । तदुक्तं मयैव—

and ends by saying

The three headed Bhairava<sup>14</sup> is present in person and extends  
to the ends of the universe

Therein the following is implied Because light  
is its only true nature, and as an application of  
the [just] mentioned *Āgamas*<sup>20</sup> evinces, this [*cetana* as]  
subject too consists merely of Shiva who forms the body  
of the universe It appears as if it were contracted  
because—due to its *māyā śakti*—its true nature is not  
displayed Because it unfolds itself as *cit* in accord  
with its only nature, the contraction, likewise, proves  
upon closer examination to be entirely of the nature of  
*cit* and nothing else Hence every subject is identical  
with *Sivabhaktāraka* who forms the body of the  
universe

अस्यातिर्यदि न स्याति<sup>२</sup> स्यातिरेवावशिष्यते ।

स्याति चेत् स्यातिरूपत्वात् स्यातिरेवावशिष्यते ॥

इति । अनेनैवाशयेन श्रीरामन्दशास्त्रेषु—

यस्मात् सर्वमयो जीव<sup>३</sup> . . . . . ।

इत्युपक्रम्य—

<sup>४</sup>तेन शब्दार्थचिन्तासु न सावस्था न य शिव ।

इत्यादिना शिवजीवयोरभेद एवोक्तः । एतत्तत्त्वपरिज्ञानमेव मुक्तिः । एतत्तत्त्वापरिज्ञानमेव च बन्ध इति भविष्यति 'एव एतत् ॥ ४ ॥

This has been formulated by myself as follows

If non appearance <sup>२</sup> does not appear, then appearance remains ,

If it does appear in virtue of its being of the nature of the appearance, then appearance remains [also] <sup>२</sup>

With this in view, the identity of Shiva with *jīva*<sup>३</sup> is proclaimed in the excellent Spanda textbooks <sup>४</sup> where, after the introductory words

Because *jīva* consists of the universe

we read

Therefore if one reflects deeper on the meaning of the words [one becomes aware that] this = not the condition, not the one that is Shiva <sup>४</sup>

Knowledge of this truth constitutes liberation, lack of knowledge of this truth constitutes bondage just so it will be

<sup>२</sup> Or 'non-consideration' <sup>४</sup>

ननु ग्राहकोऽयं विकल्पमयः, विकल्पनं च चित्तहेतुकं, सति च चित्ते कथमस्य शिवात्मकत्वं? इति शङ्कित्वा चित्तमेव 'निर्णेतुमाह—

चित्तिरेव चेतनपदादवरूढा 'चेत्यसंकोचिनी'  
चित्तम् ॥ ५ ॥

न चित्तं नाम अन्यत् किञ्चित्; अपि तु सैव भगवती तैत् । तथाहि सा 'स्वं स्वरूपं 'गोपयित्वा र्थदा संकोचं गृह्णाति तैदा द्वयो र्भेतिः । कदाचिदुल्लसितमपि संकोचं गुणीकृत्य चित्प्राधान्येन स्फुरति । कदाचित् संकोचप्रधान-

Now, this subject is formed by *vikalpa*,<sup>11</sup> and the activity of *vikalpa* produces *citta*<sup>12</sup> If there is a *citta*, how, then, can that (subject) have the nature of Shiva? Seeing this objection he continued in order to settle the problem of *citta*

**Sutra 5 :** *Citta* is only *cit* descended from the stage of *cetana* and passed into a condition of limitation due to the object of perception.

In reality, *citta* is nothing else [To say it once more], it is the exalted (*cit*) Now, if (*cit*), preserving secretly its own real nature, subjects itself to limitation, then the process is twofold Sometimes it flashes with *cit* prevailing, subordinating [to itself] the

तया । चित्प्राधान्यपक्षे संहजं प्रकाशमात्रप्रधानत्वे<sup>२</sup> विज्ञाना-  
कलता । प्रकाशपरामर्शप्रधानत्वे तु विद्याप्रमातृता । तत्रापि  
क्रमेण संकोचस्य तनुतायां ईशसदाशिवानाश्रितरूपता ।  
समाधिप्रयत्नोपार्जिते तु चित्प्राधान्ये शुद्धाद्यप्रमातृता क्रमात्  
क्रमं प्रकर्षयती । संकोचप्राधान्ये तु शून्यादिप्रमातृता ।  
'एवमवस्थिते सन्ति चित्तिरेव संकुचितग्राहकरूपा चेतनर्पदात्  
अवरूढा अर्थग्रहणोन्मुखी सती<sup>२०</sup> चेत्येन नीलसुखादिना

limitation which has already taken place, other times [it flashes] when limitation is prevailing

In the event *cit* prevails, that is, when, in the nature of the case the [divine] light is predominant, then *viññānakala* is *pramātṛ*<sup>19</sup> But when the [divine] light is being impaired, then *vidyā* is *pramātṛ* Even here where, step by step, [*cit*] has reached corporeality by limitation, the independent nature of the Lord *Sadāsiva* is apparent

But, wherever *cit* holds the supremacy won by ardent endeavor to reach *samādhi*,<sup>20</sup> there the *pramātṛ* ship of the pure path<sup>21</sup> has reached by stages the highest degree Where, however, limitation is dominant, *pramātṛ* ship of the void, etc<sup>22</sup> is present

This being so, *citta* is nothing else than *citi* in the form of the limited subject [and] descended from the stage of *cefana*, that is, bent on comprehending objects, [Furthermore, *citta* is only *citi* which], due to the object of perception, in other words, in virtue of the

संकोचिनी' उभयसंकोचसंकुचितैव चित्तम् । तथा च—

स्वाङ्गरूपेषु भावेषु पत्युर्ज्ञानं क्रिया च या ।

मायार्तृतीये \*ते एव पक्षो. सत्त्वं रजस्तमः ॥

इत्यादिना<sup>१०</sup> स्वातन्त्र्यात्मा<sup>११</sup> चित्तिशक्तिरेव ज्ञानक्रियामाया-  
शक्तिरूपा पशुदशायां संकोचप्रकर्षात् सत्त्वरजरतमःस्यभाव-  
चित्तात्मतया स्फुरतीति<sup>१२</sup> श्रीप्रत्यभिज्ञायामुक्तम् । अत एव  
श्रीतत्त्वर्गभिस्तोत्रे विकल्पदशायामपि तात्त्विकस्वरूपसद्भावात्  
तदनुसरणाभिप्रायेणोक्तम्—

blue, pleasure and so forth, has passed into a condition of limitation. [The latter conveys that *चित्ति* has] become restricted through the limitation of both, [subject and object]

अत एव तु ये केचित् परमार्थानुसारिण ।  
तेषां तत्र स्वरूपस्य स्वज्योतिष् न हृष्यते ॥

इति ॥ ५<sup>१</sup> ॥

“चित्तमेव तु मायाप्रमातुः स्वरूपमित्याह—

तन्मयो मायाप्रमाता ॥ ६<sup>१</sup> ॥

देहप्राणपदं तीप्तं चित्तप्रधानमेव । शून्यभूमिरपि  
चित्तसंस्कारवत्येव । अन्यथा ततो न्युत्थितस्य स्वैकैर्तद्व्यानु-  
धावनाभावः स्यादिति चित्तमय एव मायीयः प्रमाता । अमुनैव  
आशयेन <sup>१७</sup>शिखसूत्रेषु वस्तुवृत्तानुसारेण “<sup>१८</sup>चैतन्यमात्मा”

Therefore in all those who passionately strive for the highest truth

There remains inviolable the luminous character of their inmost nature

Thinking, however that *citta* especially constitutes the real nature of the *māyāpramātr*, he said

**Sutra 6 : The *mayāpramātr*<sup>84</sup> consists of it.**

First of all, the sphere of body and life forms the matter<sup>85</sup> for *citta*, but also the sphere of the void, because it is furnished with the *samskāras*<sup>86</sup> that cling to *citta*. Otherwise the one who follows the common walk of life would not by his own initiative pursue these things<sup>87</sup>. Accordingly, *māyāpramātr*<sup>88</sup> consists of *citta* indeed

इत्यभिधाय मयाप्रमातृलक्षणावसरे पुनः “चित्तमात्मा”  
इत्युक्तम् ॥ ६<sup>१</sup> ॥

अस्यैव सम्यक् स्वरूपज्ञानात् यतो मुक्तिः असम्यक्  
तु संसारः<sup>१</sup> ततः <sup>१०</sup>तिलश एतत्स्वरूपं <sup>१२</sup>निर्भङ्गमुमाह—

स चैको द्विरूपस्त्रिमयश्चतुरात्मा सप्तपञ्चक-  
स्वभावः ॥ ७<sup>१६</sup> ॥

निर्णीतदंशा चिदात्मा शिवभट्टारक एव । एक आत्मा  
न तु अन्यः कश्चित् प्रकाशस्य देशकालादिभिः भेदायोगात् ।

To this end, in the *Sivasūtras*<sup>10</sup> where the matter  
is discussed, the word is coined

*Ātman is caitanya*<sup>1</sup>

And, further, incidentally when defining *māyāpramāṇa*

*Ātman is citra*

Since, then, salvation is the result of correct knowl-  
edge of the true nature of (*ātman*),<sup>11</sup> and *samsāra* that  
of incorrect [knowledge], he continued in order to  
analyze this true nature

**Sūtra 7 :** And he is one, of twofold appearance,  
threefold build, fourfold constitution and a nature  
divided into seven pentads<sup>12</sup>

Reflecting upon these words, it follows that *Siva*  
*bhāttaraka* whose essence consists in *cit*, is but one  
*ātman* and no other, because it is impossible that the  
[divine] light differentiate itself through place, time

जडस्य तु ग्राहकत्वानुपपत्तेः । प्रकाश एव यतः स्वा-  
तन्त्र्यात् गृहीतप्राणादिसंकोचः संकुचितार्थग्राहकतामश्नुते  
ततोऽसौ प्रकाशरूपत्वसंकोचावभासवत्त्वाभ्यां द्विरूपः । आणव-  
मायीयकीर्ममलावृतत्वात् 'त्रिमयः । ईन्यप्राणपुर्यष्टकशरीर-  
स्वभावत्वात् चतुरात्मा । सप्तपञ्चकानि शिवादिपृथिव्यन्तानि  
पञ्चत्रिंशत्तत्त्वानि, तत्त्वभावः । तथा शिवादिसंकलान्त-

and so forth, and because, on the other hand, com-  
prehending subjectivity does not belong to the soulless "

Inasmuch as the [divine] light—through the  
sovereignty of its [own] will<sup>33</sup>—subjects itself to the  
limitation of life and co ordinate phenomena and  
thereby accomplishes that the subject pursues limited  
aims, it is, therefore, of **twofold appearance** due to the  
dual nature made up of the light form on the one hand  
and the limited manifestation on the other

Owing to his being covered by the *mala* of *anava*,  
*maya* and *karma* [Sivabhattacharaka] is of **threefold  
build**,

Because essentially composed of the void, life,  
*purustaka* and body, he is of a **fourfold constitution**.

The **seven pentads**, that is, the thirty-five<sup>35</sup> such-  
nesses from Shiva to the earth make up [Sivabhattacharaka's] **nature**. This expression corresponds  
also to the fact that he consists of a heptad of  
*pramāṭars* beginning with Shiva and ending with the



प्रमातृसत्तत्त्वरूपः । चिदानन्देच्छाज्ञानक्रियाशक्तिरूपत्वेऽपि  
 अख्यातिवशात् कैलाशविद्यारागकालनिर्यतिकञ्चुकत्रलितत्वात्  
 पञ्चकर्त्तरूपः । एवं च शिवैकरूपत्वेन पञ्चत्रिंशत्तत्त्वमयत्वेन  
 प्रमातृसत्तत्त्वभावत्वेन चिदादिशक्तिपञ्चकात्मकत्वेन च अयं  
 प्रत्यभिज्ञायमानो मुक्तिदः । अन्यथा तु संसारहेतुः ॥ ७<sup>१४</sup> ॥

एवञ्च—

तद्भूमिकाः सर्वदर्शनस्थितयः ॥ ८<sup>१५</sup> ॥

*sakalas* Likewise, [it is compatible with the fact] that he consists of a pentad<sup>14</sup> as respects his appearance as the power of spirit, bliss, will, knowledge and action,<sup>15</sup> connected as they are through *akhyaṭi*<sup>16</sup> with the *kañcukas kālā, vidyā, rāga, kālā* and *nyāsa*

When this one is being recognized thus—we mean [when it is realized] that Shiva is one only, that he consists of thirty-five suchnesses, that his nature appears in a heptad of knowledge subjects and his character in a pentad of powers, *i e*, spirit (*cit*) and the rest—then he bestows salvation; otherwise, however, he leads to *samsāra*<sup>17</sup>

And hence

**Sutra 8 :** The *sthitis*<sup>18</sup> of all *darsanas* are his roles.<sup>19</sup>

सर्वेषां चार्वाकादिदर्शनानां 'स्थितयः सिद्धान्ताः  
तस्य एतस्य आत्मनो नैटस्येव स्वेच्छावर्गगृहीताः कृत्रिमा  
भूमिकाः । तथा च "चैतन्यविशिष्टं" शरीरमात्मा " इति  
चार्वाकाः ।

नैयायिकादयो ज्ञानादिगुणगणाश्रयं युद्धितत्त्वप्रायमेव  
आत्मानं संसृतौ मन्यन्ते । अपवर्गे तु तदुच्छेदे<sup>10</sup> शून्यप्रायम् ।

The *sthitis*,\* that is to say, the conclusions of all, meaning the *darsanas*† of the Cārvākas and the other [schools of philosophers],<sup>10</sup> are his, that is, this *ātman*'s roles in which he disguises himself like an actor and which are kept apart by his own choice

Consequently the Cārvākas think that

*Ātman* is identical with the body characterized by consciousness<sup>10</sup>

The followers of the Nyāya<sup>11</sup> and those close to them regard the *ātman* almost identical with the suchness of *buddhi*,<sup>12</sup> that is to say, with the substratum of the group of qualities beginning with *jñāna*<sup>10a</sup>—but only as long as (*ātman*) is involved in *samsāra*. In the end, however, when (the suchness of *buddhi*) is destroyed [they regard *ātman* as] almost identical with the void<sup>10a</sup>

\* In this place are meant the fundamental principles

† Meaning systems here.

अहंप्रतीतिप्रत्येयः सुखदुःखाद्युपाधिभिः तिरस्कृत  
आत्मेति मन्वाना मीमांसका अपि बुद्धावेव निविष्टाः ।  
ज्ञानसन्तानं एव तत्त्वं इति सौगता बुद्धिवृत्तिष्वेव  
पर्यवसिताः ।

प्राण एवात्मेति केचित् श्रुत्यन्तविदः ।

असदेव ईदमासीदित्यभावग्रह्यवादिनः शून्यभुवमव-  
गाह्य स्थिताः । माध्यमिका अपि एवंमेव ।

The followers of the Mīmāṃsā<sup>111</sup> are of the opinion that *ātman*, veiled by the *upādhis*<sup>112</sup> pleasure, pain and so forth, ought to be recognized on the basis of the recognition of the 'I'<sup>113</sup> [They] also stop with *buddhi*

The adherents of Sugata<sup>114</sup> stop definitely with the functions of *buddhi*, maintaining that the fundamental principle consists in nothing but the continuity of consciousness<sup>115</sup>

Some knowers of the Śrutyanta<sup>116</sup> say the *ātman* is identical with *prāṇa*<sup>117</sup>

The Brahmovādins<sup>118</sup> of non being who assert 'this (universe) was non being,' arrive at the sphere of the void and rest content with it<sup>119</sup>

The Mādhyamikas<sup>120</sup> also uphold the same [doctrine]

परा प्रकृतिर्भगवान् वासुदेवः; तद्विरफुलिङ्गप्राया एव  
जीवा इति पञ्चरात्राः परस्याः प्रकृतेः परिणामाभ्युपगमात्  
अव्यक्त एवाभिनिविष्टाः । सांख्यादयस्तु 'विज्ञानाकलप्रायां  
भूमिं अवलम्बन्ते ।

सदेव ईदमग्र आसीत् इति ईश्वरतत्त्वपदमाश्रिता  
अपरे श्रुत्यन्तविदः ।

शब्दब्रह्ममयं पश्यन्तीरूपं आत्मतत्त्वमिति वैयाकरणाः  
श्रीसदाशिवपदमध्यासिताः । एवमन्यदपि अनुमन्तव्यम् ।

The Pāñcarātras<sup>118</sup> who declare 'Prakṛti is primary, Vāsudeva is the Exalted One, the individual souls are sparks of him, as it were,'<sup>119</sup> finally<sup>120</sup> admit that, for them, *prakṛti* is the highest. Hence, they stop with *avyakta*.<sup>121</sup>

The Sāṅkhyas,<sup>122</sup> however, and those having similar views cling to the sphere which is characterized in the main by the *viśvānakalas*.<sup>123</sup>

Other knowers of the Śrutyanta<sup>124</sup> accept as basis the sphere of the *Īśvara* suchness by asserting 'In the beginning this (universe) was being'.<sup>125</sup>

The exponents of *Vyākaraṇa*<sup>126</sup> decide for the sphere of the magnificent *Sadāśiva* saying 'The suchness of *ātman* is made of *Sabda-brahman* in the form of *paśyanti*'.<sup>127</sup>

Consequently, 'something else' also deserves

एतच्च आगमेषु—

<sup>3</sup>बुद्धितत्त्वे स्थिता बौद्धा गुणेष्वेवार्हताः स्थिता ।

स्थिना वेदविदं पुंसि अव्यक्ते पाञ्चरात्रिका ॥

इत्यादिना निरूपितम् ।

विश्वोत्तीर्णमात्मतत्त्वमिति तान्त्रिकाः । विश्वमयमिति  
कुलाद्यान्नायनिविष्टाः । विश्वोत्तीर्णं विश्वमयं च इति 'त्रि-  
कादिदर्शनविदः ।

एवं एकस्यैव त्रिदात्मनो भगवतः स्वातन्त्र्यावभा-  
सिताः सर्वा इमा भूमिकाः स्वातन्त्र्यप्रच्छादनोन्मीलनतीर-

acknowledgment. And this is found formulated in the  
*Āgamas* <sup>128</sup> in the passage that begins as follows

With the suchness of *buddhi* the Buddhists rest content,  
with the *gunas* the Arhats, <sup>129</sup>  
So do the Veda knowers with the soul, with *atjakta* the  
Pañcarātras

The Tāntrikas contend that the suchness of *ātman*  
transcends the universe <sup>130</sup>

Those who take their stand upon the principal  
texts of the sacred tradition and connected [writings]  
say [the suchness of *ātman*] consists of the universe <sup>131</sup>

'It transcends the universe and consists of the  
universe' is the view of those who know the Trika and  
systems allied to it <sup>132</sup>

In this manner all these rôles of the one Exalted  
One who consists of *cit* have become manifested by  
his own choice. Depending on the concealment or

तम्यभेदिताः । अत एक एव एतावद्व्याप्तिक आत्मा ।  
मितदृष्टयस्तु अंशांशिकैस्तु तदिच्छयैव अभिमानं ग्राहिताः  
येन देहादिषु भूमिषु पूर्वपूर्वप्रमातृव्याप्तिसारताप्रियायामपि  
उक्त-रूपां महाव्याप्तिं परशक्ति-प्राप्तं विना न लभन्ते । यथोक्तं—

वैष्णवाद्यास्तु ये केचित् विद्यारागेण रज्जिता ।

न <sup>10</sup>विदन्ति परं देवं <sup>11</sup>सर्वज्ञं ज्ञानशालिनम् ॥

इति । तथा—

अमयत्येव <sup>12</sup>तान् माया <sup>13</sup>सौमोक्षं मोक्षलिप्सया ।

इति,

disclosure of his absolute nature, they are dissociated in a multitudinous degradation. On that account *atman* is one only, extend it as far as it may.

However, by the will <sup>99</sup> (of the Exalted One) those of a limited vision are caused to arrogate to themselves a view of their own in parties and sectarian schools. For this reason—unless the highest *śakti* descend upon them <sup>131</sup>—[these short-sighted ones] do not comprehend the great pervasion [of the *atman*] which, in respect of its form, was just now explained, even though the decisive fact of the higher knowledge-subject pervading <sup>131</sup> all the [lower] spheres of body and so forth is very obvious. As is said: <sup>132</sup>

The Vaisnavas, however, and those like them—all who passionately rejoice in *radha* <sup>77</sup> know not the highest god, the omniscient, him who is endowed with knowledge

ते आत्मोपासकाः शैवं<sup>१</sup> न गच्छन्ति परं पदम् ।

इति च । अपि च सर्वेषां दर्शनानां समस्तानां नीलसुखादि-  
ज्ञानानां याः स्थितयः अन्तर्मुखरूपा विश्रान्तयः ताः तद्भूमिकाः  
चिदानन्दधनस्वात्मस्वरूपाभिर्व्यक्त्युपायाः । तथा हि—यदा  
यदा धीर्हिर्मुखं रूपं स्वरूपे विश्राम्यति तदा तदा बाह्यवस्तूप-  
संहारः अन्तःप्रशान्तपदावस्थितिः तच्चतुर्देव्यत्संगित्संन्तत्यासूत्रणं  
इति सृष्टिस्थितिसंहारमेलनरूपा इयं तुरीया संविद्भट्टारिका

Moreover

*Maya*, indeed, misleads them in bondage, utilizing just their  
craving for liberation<sup>136</sup>

And, [finally] •

The worshippers of *Atman* do not reach the highest place  
of *Shiva*

Or, [according to a different interpretation of the  
*sūtra*],<sup>137</sup> we have to understand by *sthitis* the  
[different] acts of identification with the inner  
reality<sup>138</sup> in which all *darśanas* come to a standstill,  
that is to say, all processes by which we become  
conscious of blue,<sup>139</sup> pleasure and the rest [of represen-  
tatives of empirical categories] And these (*sthitis*)  
are his roles,<sup>140</sup> i.e., means for manifesting his own  
nature whose character is nothing but spirit and bliss

For, whenever the external form [of conscious-  
ness] becomes tranquil in the true inner one,  
then there flashes the high Lady of the *turiya*  
consciousness<sup>141</sup> Her character is conditioned by the

तेतत्तत्प्रवृत्त्यादिभेदान् उद्धमन्ती संहरन्ती च सैदा पूर्णा च  
 कृशा च उभयरूपा च अनुभयात्मा च अक्रममेव स्फुरन्ती  
 स्थिता । उक्तं च श्रीप्रत्यभिज्ञाटीकायां —“ तावदर्यावलेहेन  
 उत्तिष्ठति पूर्णा च भवति ” इति । एषा च भट्टारिका  
 क्रमात् क्रमं अधिष्मन्नुशील्यमाना म्वात्मसात्करोत्येव  
 भक्तजनम् ॥ ८<sup>११</sup> ॥

यदि एवम्भूतस्य आत्मनो विभूतिः तत्त्वथं अयं  
 मलावृतोऽणुः कलादिवैलितः संसारी<sup>१२</sup> अभिधीयते इत्याह—

unification of emanation, stabilizing and reabsorption ,  
 or, expressed in *sutra* form by re absorbing of the  
 external reality, abiding in a state immersed within  
 [and, lastly,] a continuity of consciousness ejecting  
 now this, now that She sends forth and draws back  
 the diversities caused by the emanation and so forth  
 of objects then in existence Always filled she is yet  
 lean, of either form yet of one character only<sup>11</sup>

And, in the commentary to the excellent *Pratyabhi-  
 jñā* it is said

However carelessly she handles “ her possessions ” she is full  
 nevertheless

And this high Lady, cared for more intensely from  
 stage to stage, makes the devout person her own<sup>12</sup>

If *ātman*, who is of the manner described [above]  
 possesses power, why then does one call him a *mala*  
 covered *anu*,<sup>13</sup> a *samsārīn*<sup>14</sup> who is afflicted with *lala*  
 and the other [*kañcukas*] ? Thinking thus he said



‘चिद्वत्तच्छक्तिसंकोचात् मलावृतः संसारी ॥ ९ ॥

यदा चिदात्मा परमेश्वरः स्वस्वातन्त्र्यात् अभेदव्याप्तिं  
निमज्ज्य भेदव्याप्तिमवलम्बते तदा तदीया इच्छादिशक्तयः  
असंकुचिता अपि संकोचवत्यो भवन्ति । तदानीमेव च अयं  
मलावृतः संसारी भवति । तथा च अप्रतिहतस्वातन्त्र्यरूपा  
इच्छाशक्तिः संकुचिता संती अपूर्णमन्यतारूपं औणवं मलम् ।  
ज्ञानशक्तिः क्रमेण <sup>१०</sup>संकोचात् <sup>११</sup>भेदे सर्वज्ञत्वस्य किञ्चिज्ज्ञ-

**Sutra 9 :** In consequence of the limitation of the *saktis* of this *cit*-like [*atman*] he becomes the *mala*-covered *samsarin*.

If, through the sovereignty of his will <sup>10</sup> the *cit*-like highest Lord has his [universal] pervasion which is characterized by unity, disappear and condescends to [a state of universal] pervasion of duality, then his will and the rest of *saktis* <sup>11</sup> do appear [henceforth] limited, though [in reality] they are not limited. And, consequently, this *mala-covered samsarin* comes into existence.

The will-power of unrestricted sovereignty becomes *apu-mala* <sup>11</sup> when in the stage of limitation. It consists in that one imagines oneself to be imperfect. The knowledge power then becomes *māyā-mala* <sup>12</sup> by reason of the limitation whereby the universal knowledge becomes knowledge of particulars (*limicijñātva*) in

त्वासेः<sup>1</sup> अन्तःकरणबुद्धीन्द्रियतापत्तिपूर्वं अत्यन्तं संकोच-  
ग्रहणेन भिन्नवेद्यप्रथारूपं मायीयं मलम् । क्रियाशक्तिः क्रमेण  
“भेदे सर्वकर्तृत्वस्य किञ्चित्कर्तृत्वासेः कर्मेन्द्रियरूपसंकोचग्रहण-  
पूर्वं अत्यन्तं परिमिततां प्राप्ता शुभाशुभानुष्ठानमयं कर्म  
मलम् । तथा सर्वकर्तृत्वसर्वज्ञत्वपूर्णत्वनित्यत्वव्यापकत्वशक्तयः  
<sup>16</sup>संकोचं गृह्णाना यथाक्रमं कैलाविद्यारागकालनियतिरूपतया  
भ्रान्ति । तथाविधश्च अयं शक्तिदरिद्रः <sup>18</sup>संसारी उच्यते ।  
स्वशक्तिविकासे <sup>19</sup>तु शिव एव ॥ ९<sup>20</sup> ॥

the differentiation [The *māyā-mala*] has its begin-  
ning with the appearance of the inner organ<sup>146</sup> and  
the organs of perception<sup>148</sup> and consists in the spread  
of knowledge objects which are completely differen-  
tiated by appropriating limitation

The power of action thereupon falls entirely a  
prey to limitation and becomes *karma mala*,<sup>43</sup> since  
in the separation universal doership becomes doership  
of something particular (*kimcitkartytva*) [*Karma-  
mala*] has its start with the appropriation of limitation  
based on the organs of action<sup>147</sup> and consists in that  
one is intent on good and evil<sup>148</sup>. Thus, by appropriat-  
ing limitation the *śaktis* universal doership, omnis-  
cience, perfection, eternity and omnipresence<sup>149</sup> appear  
respectively in the form of *kalā*, *vidyā*, *rāga*, *kālā*  
and *nyāti*. Composed in this fashion, this [*ātman*]

ननु संसार्यवस्थायामस्य किञ्चित् 'शिवतोचितं अंभि-  
ज्ञानमस्ति 'येन शिव एव तथावस्थित ईत्युद्घोष्यते?  
अस्तीत्याह—

तथापि तद्वत् पञ्चकृत्यानि करोति ॥ १०' ॥

इह ईश्वराद्वयदर्शनस्य ब्रह्मवादिभ्यः अयमेव विशेषः,  
११यत्—

सृष्टिसंहारकर्तारं विलयस्थितिकारकम् ।

अनुग्रहकर १२देव प्रणतार्तिविनाशनम् ॥

is called a *samsārīn* wanting in *śakti*, when unfolding his *śaktis*, however, [they call him] Shiva

[The question] is voiced 'Does he not, in the *samsārīn* stage, have any mark on himself that is appropriate to the Shiva state whereby he [may], even in this stage [be recognized] as Shiva?' Certainly, [we reply] - Reflecting on this he said

**Sutra 10 :** Thus also does he—like the other one—move the five processes of the universe

The difference of the *Is'varādvaya* system<sup>110</sup> from the *Brahmavādins*<sup>111</sup> consists here in that the *cit* like Exalted One always retains the authorship of the fivefold world process. In support of this we may cite what is stated in the first proposition of the magnificent *Śacchanda*, namely

The god who enacts emanation and in absorption who effects concealment and stabilizing

इति श्रीमत्स्यच्छन्दादिश्रीसनोक्तनीत्या सदा पञ्चविधकृत्यकारित्वं  
चिदात्मनो भगवतः । यथा च भगवान् शुद्धेतराध्वस्फारण-  
क्रमेण स्वरूपविकासरूपाणि 'सृष्ट्यादीनि करोति तथा  
संकुचितचिच्छक्तिरतया संसारभूमिकायामपि 'पञ्चकृत्यानि  
विधत्ते । 'तथा हि—

<sup>1</sup>तदेवं व्यवहारेऽपि प्रभुर्देहादिमाविशन् ।

मान्तमेवान्तरर्थीषमिच्छया भासयेद्ब्रहि ॥

इति 'प्रत्यभिज्ञार्ककारिकोक्तार्थदृष्ट्या देहप्राणादिर्षदं अविशन्  
चिद्रूपो 'महेश्वरो 'बहिर्मुखीभाववसरे 'नीलादिकमर्थं निय-

Who dispenses grace, him whom destruction of sorrow is  
subordinated

And, just as the Exalted One actuates during the  
opening of the impure path <sup>11</sup> the emanation and the  
rest [of processes] which consist in the unfolding of his  
own real nature—thus he carries out the five processes  
even in the rôle of *samsāra* whereby, we must concede,  
the *cit-sakti* is subjected to limitation

Now, then, entering into the body and the rest [of entities],  
the Lord may cause

The luminous flood of inner things to appear outwardly,—  
even in the course of the world, according to his will

According to this view on [our] theme, expressed  
as it is in the *Pratyabhijñānakārikā*, [the following is  
implied] The *cit*-like great Lord, entering into the

तद्देशकालादितया यदा आभासयति तदा 'नियतदेश-  
कालाद्याभासांशे अस्य स्रष्टृता । अन्यदेशकालाद्याभासांशे  
अस्य संहर्तृता । नीलाद्याभासांशे स्थापकता । 'भेदेन  
आभासांशे विलयकारिता । प्रकाशैक्येन प्रकाशने अनु-  
ग्रहीतृता । 'यथा च सैदा पञ्चविधकृत्यकारित्वं भगवतः  
तथा भया वितत्य स्पन्दसन्दोहे निर्णीतम् । 'एतमिदं पञ्चविध-

sphere of body, life, etc , causes the object that is com-  
posed of the blue, etc , to become manifest, fixed in  
space, time and so forth<sup>33</sup>—[but only] as long as [his  
attention] is directed outwardly In this case<sup>34</sup> he  
possesses

1 in the partial sphere where the space time,  
etc , character becomes manifest—the quality of the  
emanator ,

2 in the partial sphere where no space time  
etc : character becomes manifest—that of the re-  
absorber ,

3 in the partial sphere where blue, etc , appear—  
that of the stabilizer ,

4 in the partial sphere of differentiation—that  
of the enveloper ,

5 there where he shines forth in identity with  
the divine light—that of the dispenser of grace

And how the Exalted One always possesses the  
authorship of the fivefold process that I have shown *in  
extenso* in the *Spandasamdoha*<sup>35</sup>

कृत्यकारित्वं आत्मीयं सदा दृढप्रतिपत्त्या परिशील्यमानं महेश्वर्यं उन्मीलयत्येव भक्तिभाजाम् । अत एव ये सदा एतत् परिशीलयन्ति ते स्वस्वविकासमयं विश्वं जानाना जीवन्मुक्ता इत्याम्नाताः । ये तु न तथा ते सर्वतो विभिन्नं मेयं-जातं पश्यन्तो बद्धात्मानः ॥ १०<sup>15</sup> ॥

न च अयमेव प्रकारः पञ्चविधकृत्यकारित्वे यावदन्योऽपि कश्चित् रहस्यरूपोऽस्तीत्याह—

आभासनरंकिविमर्शनबीजावस्थापन-  
विलापनतस्तानि ॥ ११<sup>20</sup> ॥

Thus, should one, firmly resolved, busy one's self constantly with it, this authorship of the fivefold process, which is *ātman's*, causes the *māheśvara*<sup>15</sup> to appear in the devout 'Therefore, those who continually occupy themselves with it are saved during lifetime<sup>16</sup> when they realize that the universe consists in the unfolding of their own real nature'—so says the [sacred] tradition concerning them Those, however, who do not likewise behold the totality of the object differentiated everywhere. With them the *ātman* remains bound

Moreover, the procedure in the authorship of the fivefold process is not of the kind [described above] as long as there exists some other secret [process beside it]<sup>16</sup> With this in view he said :

**Sutra 11 :** These on the basis of manifesting, enjoyment, meditation, seeding and dissolution.<sup>17</sup>

पञ्चविधकृत्यानि करोति इति पूर्वतः संवध्यते । श्रीमन्महार्थ-  
दृष्ट्या दृग्गादिदेवीप्रसरणक्रमेण यत् यत् आभाति तत्तत्  
सृज्यते । तथा सृष्टे पदे तत्र यदा प्रशान्तनिमेषं कंचित् कालं  
रज्यति तदा <sup>10</sup>स्थितिदेव्या तत् स्थाप्यते । चमत्कारपरपर्याय-  
विमर्शनसमये तु <sup>11</sup>संहियते<sup>14</sup> । रथोक्तं श्रीरामेण—

समाधिवज्रेणाप्यन्यैरभेद्यो भेदभूषण ।

परामृष्टश्च नेष्टश्च त्वं द्रक्तिः क्लृप्तशालिभि ॥

इति । यदा तु संहियमाणमपि 'एतत् अन्तः विचित्रा-

[After these] 'fivefold processes he performs' is to be supplied from what has preceded

By and by there emanates after the magnificent *mahārthadrsti* whatever becomes manifest through the successive appearances of the goddesses of sight and the other [perceptual functions]<sup>134</sup>

There, in the stage thus created he takes delight for a time during which [the process of] folding up remains at rest. In the meantime the goddess of stabilitating imparts existence [to the creation]<sup>135</sup> However, if meditation is added—for which we have as an alternative concept *camatkāra*—then it becomes re absorbed<sup>160</sup> As the magnificent Rāma says

Even with the thunderbolt of meditation others are not able to split the mountain of manifoldness<sup>161</sup>

But those who are full of power by devotion to you<sup>162</sup> overcome (*paramś*) and destroy it.

शंकादिसंस्कारं आधत्ते तदा तत्पुनरुद्भविष्यत् संसारबीज-  
भावमापन्नं विलयपदमव्यारोपितम् । यदा पुनः तत्तथान्तः  
स्थापितं अन्यद्वानुभूयमानमेव हठपौक्वमेणालंग्रासयुक्त्या  
चिदग्निसान्नावमापद्यते तदा पूर्णतापादनेन अनुगृह्यत एव ।  
'ईदृशं च पञ्चविधकृत्यकारित्वं सर्वस्य सदा सन्निहितमपि  
सद्गुरूपदेशं 'विना न प्रकाशत इति सद्गुरुसपर्येव एतत्प्रार्थ-  
मनुसर्तव्या ॥ ११ ॥

However, if this [creation] generates internally a  
variform *samskāra*<sup>66</sup> of fear and similar [factors]—  
although it is being re absorbed—then it becomes a  
*samsāra* seed destined to spring into existence once  
more and, [as such], is transported<sup>67</sup> into the sphere of  
*vilāsa*<sup>68</sup>

Again, [let there be] this [thing] that has this wise  
been steadied internally, or, [let us say], something else  
that has to be expiated by suffering / if, during *hatha*  
*pāka*, it comes to be burned in the fire of the spirit  
through *alamgrāsa*, then he<sup>69</sup> reaches perfection and  
enters the state of grace<sup>70</sup>

Although the authorship of the fivefold process  
thus constituted is ever latent in everyone it, neverthe-  
less, does not shine forth without the instruction of a  
good teacher<sup>71</sup> Hence, one ought to approach a teacher  
respectfully so that it may manifest itself



यस्य पुनः सद्गुरुपदेशं विना ऐतत्परिज्ञानं नास्ति  
तस्यावच्छादितस्वस्वरूपाभिः निजाभिः शक्तिभिः व्यामोहितत्वं  
भवतीत्याह—

तदपरिज्ञाने स्वशक्तिभिर्व्यामोहितता  
संसारित्वम् ॥ १२ ॥

तस्यैतस्य सदा संभवतः पञ्चविधकृत्यकारित्वस्य  
अपरिज्ञाने शक्तिपातहेतुकस्वबलोन्मीलनाभावात् अप्रकाशने  
स्याभिः शक्तिभिः व्यामोहितत्वं विविधलौकिकशास्त्रीयशङ्का-

But he who lacking instruction by a good teacher has no complete knowledge of (the authorship of this fivefold process) stays deluded. He is led astray by his own *saktis* <sup>10</sup> since the true reality of everyone [of these *saktis*] is hid from him. Thus reflecting he said.

**Sutra 12:** To be a *samsarin* means being led astray by one's own *saktis* when ignorant of that [authorship of the fivefold process].

Being led astray by one's own *saktis* refers to being wedged in between the pointed spikes of the manifold doctrinal opinions of the world. When ignorant means when there is no shining forth because the display of one's own power which becomes effective through the descent of *sakti* <sup>11</sup> is wanting. Of that has reference to this authorship of the fivefold process

शङ्कुकीलितत्वं यत् इदमेव ससारित्वम् । तदुक्तं श्रीमर्व-  
वीरभट्टारके—

अज्ञानाच्छङ्कते लोकस्तत सृष्टिश्च संहति ।

इति,

मन्त्रा वैर्णात्मका सर्वे सर्वे वर्णा शिवात्मका ।

इति च । तथा हि—चित्प्रकाशात् अन्यतिरिक्ता नित्योदित-  
महामन्त्ररूपा पूर्णाहविमर्शमयी येयं परा वाक्छक्तिः आदि-  
क्षान्तरूपाशेषशक्तिचक्रगर्भिणी सा तावत् पश्यन्तीमच्यमादि-

which is ever present latently What [presents itself]  
in this fashion is equivalent to **being a samsarin**

In the excellent *Sarvavirabhattacharaka* this is ex-  
pressed as follows

Through ignorance the world is caught up in opin ions · hence  
emanation and re absorption

Moreover

The essence of all *mantras* are the sounds · the essence of  
all sounds is Shiva <sup>166</sup>

Now, here we are concerned with the *parāvāk śakti* <sup>12</sup> This one is not different from the light of  
cit, [appears] in the form of great *mantras* that sound  
continually, <sup>167</sup> consists in the perfect consciousness of  
the 'I' <sup>168</sup> and is pregnant with the whole circle of  
*śaktis* formed by the sounds from *a* to *ksa* <sup>169</sup> First  
of all, (this *parāvāk śakti*) brings into apparition the  
sphere of the [limited] subject through the successive  
appearances of *pas'anti* <sup>170</sup> *madhyamā* <sup>171</sup> and the other  
[forms of manifestation]

यस्य पुनः सद्वस्त्वपदेशं विना एतत्परिज्ञानं नास्ति  
तस्यावच्छादितस्वस्वरूपाभिः निजाभिः शक्तिभिः व्यामोहितत्वं  
भवतीत्याह—

तदपरिज्ञाने स्वशक्तिभिर्व्यामोहितता  
संसारित्वम् ॥ १२ ॥

तस्यैतस्य सदा संमर्षितः पञ्चविधकृत्यकारित्वस्य  
अपरिज्ञाने शक्तिपातहेतुकस्वबलोन्मीलनाभावात् अप्रकाशने  
स्वाभिः शक्तिभिः व्यामोहितत्वं विविधलौकिकशास्त्रीयशङ्का-

But he who lacking instruction by a good teacher has no complete knowledge of (the authorship of this fivefold process) stays deluded. He is led astray by his own *saktis*<sup>99</sup> since the true reality of everyone [of these *saktis*] is hid from him. Thus reflecting he said -

**Sutra 12 :** To be a *samsarin* means being led astray by one's own *saktis* when ignorant of that [authorship of the fivefold process].

Being led astray by one's own *saktis* refers to being wedged in between the pointed spikes of the manifold doctrinal opinions of the world. When ignorant means when there is no shining forth because the display of one's own power which becomes effective through the descent of *sakti*<sup>100 123</sup> is wanting. Of that has reference to this authorship of the fivefold process

शङ्कुकीलितत्वं यत् इदमेव संसारित्वम् । तदुक्तं श्रीसर्व-  
वीरभट्टारके—

अज्ञानाच्छङ्कते लोभस्ततः सृष्टिश्च संहति ।

इति,

मन्त्रा वर्णात्मकाः सर्वे सर्वे वर्णाः शिवात्मकाः ।

इति च । तथा हि—चित्प्रकाशात् अव्यतिरिक्ता नित्योदित-  
महामन्त्ररूपा पूर्णाहंविमर्शमयी येयं परा वाक्छक्तिः आदि-  
क्षान्तरूपाशेषशक्तिचक्रगर्भिणी सा तावत् पश्यन्तीमध्यमादि-

which is ever present latently. What [presents itself]  
in this fashion is equivalent to being a *samsarin*.

In the excellent *Sarvavirabhāṭṭāraka* this is ex-  
pressed as follows

Through ignorance the world is caught up in opinions, hence  
emanation and re absorption

Moreover

The essence of all *mantras* are the sounds, the essence of  
all sounds is Shiva<sup>166</sup>

Now, here we are concerned with the *parāvāk-  
śakti*<sup>167</sup> This one is not different from the light of  
*caī*, [appears] in the form of great *mantras* that sound  
continually,<sup>167</sup> consists in the perfect consciousness of  
the 'I'<sup>168</sup> and is pregnant with the whole circle of  
*śaktis* formed by the sounds from ॐ to *kṣa*.<sup>169</sup> First  
of all, (this *parāvāk-śakti*) brings into apparition the  
sphere of the [limited] subject through the successive  
appearances of *paśyanti*,<sup>167</sup> *madhyamā*<sup>167</sup> and the other  
[forms of manifestation]

क्रमेण ग्राहकभूमिकां भासयति । तत्र च परारूपत्वेन स्वरूपं  
अप्रथयन्ती मायाप्रमातुः अस्फुटासाधारणार्थावभासरूपां प्रतिक्षणं  
नवनदां विकल्पक्रियां उल्लासयति । शुद्धामपि च अविकल्प-  
भूमिं तदाच्छादितामेवं दर्शयति । तत्र च ब्राह्म्यादिदेवतीधि-  
ष्ठितककारादिविचित्रशक्तिभिः व्यामोहितो देहप्राणोदिमेव परि-  
मितं अवशं आत्मानं मन्यते मूढजनः । ब्राह्म्यादिदेव्यः  
पशुदशायां भेदविषये सृष्टिस्थिती अभेदविषये च संहारं

In (this sphere *parātak śakti*), concerning its true form by assuming the form of another [*śakti*], produces the *vikalpa* activity <sup>1</sup> of the *māyā* subject <sup>2</sup> [The latter]—novel and original in every instant—consists in the indistinct appearance of specific objects . Like wise, however, (*parātak śakti*) manifests also the pure sphere of *avikalpa* <sup>1\*</sup> which is veiled by that (*vikalpa* activity) . Under these circumstances [and] deceived by the manifold *śaktis* in the form of *ka* and the other [consonants] <sup>11</sup> which are presided over by *brāhmī* and the rest of the deities, <sup>12</sup> the perplexed human being imagines that the independent *ātman* is limited and consists merely of the body, of life and other [physical constituents]

In the *paśu* stage, *brāhmī* and the other goddesses manifest

[1] in the sphere of separation, emanation and stabilitating ,

प्रेथयन्त्यः परिमितविकल्पपात्रतामेव संपादयन्ति । पतिदशायां तु "भेदे संहारं अमेदे च सर्गस्थिंती प्रकटयन्त्यः क्रमात् क्रमं विकल्पनिर्हासनेन श्रीमद्भैरवमुद्रानुप्रवेशमयीं महतीमविकल्प-भूमिमेव उन्मीलयन्ति ।

‘सर्वो ममायं विभव ईत्येवं परिजानत ।

विश्वात्मनो विकल्पाना प्रसरेऽपि महेशता ॥

इत्यादिरूपां "चिदानन्दावेशमग्नां शुद्धविकल्पशक्तिमुल्लास-यन्ति" । ततः उक्तनीत्या स्वशक्तिव्यामोहिततैव संसारित्वम् ।

[2] in the sphere of unity, re-absorption whereby they evolve the ability (*patrata*) of the limited *vikalpa*,  
In the *pati* stage, however, [these goddesses] disclose [in reversed order]

[1] in separation, re absorption, and

[2] in unity, emanation and stabilitating, where-  
by—through a gradual diminution of *vikalpa*—they unfold<sup>173</sup> the great sphere of *avikalpa*<sup>170</sup> which consists in the ingress into the blissful *bhairavamudrā*<sup>171</sup>

"All these riches are mine —he who realizes this fully  
Possesses *maheśvara*<sup>174</sup> even when the *vikalpas* appear,  
because his self is identical with the all

As is stated here, [the above-mentioned goddesses] cause the *śakti* of pure *vikalpa*<sup>175</sup> to appear, that is, [the *śakti*] of primal shape, deeply sunk in spirit and bliss Hence, being a *samsārin* consists, as explained, in being led astray by one's own *śaktis*.

किञ्च चित्तिशक्तिरेव भगवती विश्वत्रमनात् संसारवामाचारत्वाच्च  
 वामेश्वर्याख्या सती खेचरीगोचरीदिक्चरीभूचरीरूपैः अशेषैः  
 प्रमात्रन्तःकरणदेहिक्करणभावस्वभावैः परिरिक्तरन्ती पशुभूमिकायां  
 शून्यपदविश्रान्ता किञ्चित्कर्तृत्वाद्यात्मककलादिशक्त्यात्मना  
 खेचरीचक्रेण गोपितैपारमार्थिकचिद्गगनचर्यीत्वस्वरूपेण चकारिति ।  
<sup>12</sup>भेदनिश्चयाभिमानविकल्पनप्रधानान्तःकरणदेवीरूपेण गोचरी-

Further, [there is another explanation of this *sūtra*] <sup>12</sup> The exalted *citiśakti* <sup>13</sup> bears the name of *ṛamesvarī*,\* because she sends forth† the universe and because she has to do with the calamitous‡ course of *samsāra*. In her [changing] character she displays herself wholly as knowledge subject, inner organ,<sup>14</sup> outer organ<sup>15</sup> and [objective] existence in the form of *khaccarī*, *gocarī*, *dikcarī* and *bhūcarī* <sup>17</sup>

[A] In the *pasu* stage,<sup>18</sup> after having rested in the stage of the void,<sup>16</sup> [*citiśakti*]

[1] radiates through the circle (*calra*) of *khaccarī*. [This circle] consists of the *śaktis* of *kalā* and the rest of [*kañcūkas*] which are characterized by the doership of something particular, etc., <sup>19</sup> its true nature, however, that is to say, its *cidgaganacarī* ship <sup>20</sup> which belongs to the highest reality, it keeps secret.

[2] It shines through the circle of *gocarī*. [This circle] consists of the goddesses of the inner organ <sup>21</sup>

\* That is *ṛameśvarī* lady

† From the verb *ṛm*

‡ The word *ṛama* means left sinister unlucky

चक्रेण गोपिताभेदनिश्चयाद्यात्मकपारमार्थिकस्वरूपेण प्रकाशते ।  
भेदालोचनादिप्रधानबहिष्करणदेवतात्मना च दिक्चरीचक्रेण  
गोपिताभेदप्रथात्मकपारमार्थिकस्वरूपेण स्फुरति । सर्वतो  
व्यवच्छिन्नाभासरवभावप्रमेयात्मना च भूचरीचक्रेण गोपित-  
सार्वत्म्यस्वरूपेण पशुहृदयव्यामोहिना भाति । पतिभूमिकायां  
तु सर्वकर्तृत्वादिशक्त्यात्मकचिद्गगनचरीत्वेन अभेदनिश्चया-

whose main functions are certainty of separation, selfcon-  
ceit and *vikalpana*,<sup>181</sup> its true nature, however, which  
is founded on the highest reality [and] which consists  
above all in the certainty of unity, it keeps secret

[3] It manifests itself through the circle of  
*dikcarī* [This circle] consists of the deities of the  
outer organ<sup>178</sup> whose main functions are perception of  
separation and so forth, its true nature, however, which  
is founded on the highest reality and consists in the  
manifestation of unity, it keeps secret

[4] It appears through the circle of *bhūcarī*  
[This circle] consists in the object of knowledge which  
is depicted as a universally differentiated phantas  
magoria, its true nature which consists in the universal  
self it keeps secret

Now, all these circles ensnare the heart of the  
*paśu* in delusion

[B] In the *paśu* stage, however, [*citīśakti*] mani-  
fests itself

[1] as *cidgaganacarī*, whose essence consists in  
universal doership and the other *śaktis*,



द्यात्मना गोचरीत्वेन अभेदालोचनाद्यात्मना दिक्चरीत्वेन  
स्वाङ्गकल्पाद्वयप्रथासारप्रमेयात्मना च भूचरीत्वेन पतिहृदय-  
विकासिना स्फुरति । तथा चोक्तं सहजचमत्कारपरिजनिता-  
कृतकादरेण भट्टदामोदरेण विमुक्तकेषु—

पूर्णाविच्छिन्नमात्रान्तरहिष्करणभावगा ।

वामेशाद्या परिज्ञानोज्ञानात् स्युर्मुक्तिगन्धदा ॥

इति । एवं च 'निजशक्तिर्व्यामोहिततैव संसारित्वम् ।

[2] as *gocari*, whose essence consists in the certainty of unity, etc ;

[3] as *dikcari*, whose essence consists in the perception of unity etc ;

[4] as *bhūcari* which consists in the object of knowledge whose inmost nature is manifestation [of the fact] that the [One] dualless is the same as one's body<sup>18</sup>

But all these open up the core of *pati*

Dāmodara, the scholar, who enjoys unfeigned respect in virtue of his innate *camatkāra*, expresses himself in the *Vimuktakas* likewise :

With their seat in the knowledge subject, in the inner and outer organs and in [objective] existence, the perfect as well as the limited,

*Vāmes* = (*Vāmesvari*) and the other [goddesses] are able to bring about both, liberation and bondage through thorough knowledge the one, through lack of knowledge the other<sup>19</sup>

Thus, being a *śamsārīn* consists in being led astray by one's own *śaktis*

अपि च चिदात्मनः परमेश्वरस्य स्त्वा अनपायिनी  
एकैव स्फुरत्तासारकर्तृतात्मा ऐश्वर्यशक्तिः । सा यदा स्वरूपं  
गोपयित्वा पाशवे पदे प्राणापानसमानशक्तिदशाभिः जाग्रत्स्व-  
प्नसुप्तभूमिभिः देहप्राणपुर्यष्टककलाभिश्च व्यामोहयति तदा  
तद्व्यामोहितता संसारित्वम् । यदा तु मय्यधामोल्लासां उदान-  
शक्तिं विद्वद्व्याप्तिसारां च व्यानशक्तिं तुर्यदगारूपां तुर्याती-

And again, [there is still this other interpretation of the *sūtra*] The *aiśvaryaśakti*<sup>14</sup> is essentially doership whose value lies in flashing manifestation. It belongs to the highest Lord whose nature is cit, ■ imperishable and unique

[A] If, concealing its true nature, [this *aiśvaryaśakti*] causes delusion in the *paśu* state

[1] by the phases of the *prāṇa*, *apāna* and *samāna śaktis*,<sup>15</sup>

[2] by the conditions of waking, sleep and deep sleep,<sup>16</sup> and

[3] by the *kalās*<sup>17</sup> of the body, [physical] life and *purīyastaka*<sup>18</sup>—then being a *samsārin* is the illusion caused thereby

[B] However, if [this *aiśvaryaśakti*] causes [the following *śaktis*] to unfold—[more specifically],

[1] the *udāna śakti*<sup>19</sup> which appears in *maññyadhāman*,<sup>20 21</sup>

[2] the *vyāna śakti* whose value lies in permeating the universe, and

तदशारूपां च चिदानन्दधनां उन्मीलयति तदा देहाद्यवस्थायामपि  
 पतिदशात्मा जीवन्मुक्तिर्भवति । एवं 'त्रिधा स्वशक्तिव्यामोहितता  
 व्याख्याता । 'चिद्वत् इति सूत्रे चित्प्रकाशो गृहीतसंकोचः  
 संसारी ईत्युक्तम् । इह तु स्वशक्तिव्यामोहितत्वेन अस्य संसा-  
 रित्वं भवति 'इति भङ्ग्यन्तरेण उक्तम् । एवं संकुचितशक्तिः  
 प्राणादिमानपि यदा स्वशक्तिव्यामोहितो<sup>18</sup> न भवति तदा ईयं,

.....<sup>19</sup>शरीरी परमेश्वर ।

[3] the [*śakti*] consisting of mere spirit and bliss which takes on form in the condition of *turya* and in that of *turyātita*<sup>18</sup>—then there follows even in the stage of the body and the other [physical constituents] salvation during one's lifetime which is of the *pāti* stage

Thus, being led astray by one's own *śaktis* has been interpreted in three ways

In the *cidvat sūtra* (sūtra 9) it is said In spite of the assumed limitation the *samsarin* is the same as *cit*.<sup>19</sup> And here [we read] Its being a *samsarin* develops from being led astray by one's own *śaktis*—whereby [the same thing] is expressed indirectly If, with limited *śaktis* [and] in spite of being afflicted with life and the other [physical constituents] he does not allow himself to be led astray by his own *śaktis*, then he is according to the thesis of the sacred tradition<sup>20</sup> this 'corporeal highest Lord', that is to say, no other than *Svabhaktaraka*<sup>21</sup> [This quotation is part

इत्याम्नायस्थित्या शिवमैष्टारक एव इति भङ्ग्या निरूपितं  
भवति । यदागमः,

“मनुष्यदेहमास्थाय छत्तान्ते परमेश्वरा ।

इति । उक्तं च प्रत्यभिज्ञाटीकायां—“शरीरमेव घटाद्यपि वा  
ये षट्त्रिंशत्तत्त्वमयं शिवरूपतया पश्यन्ति तेऽपि सिध्यन्ति”  
इति ॥ १२<sup>६</sup> ॥

उक्तसूत्रार्थप्रातिपक्ष्येण तत्त्वदृष्टिं दर्शयितुमाह—

तत्परिज्ञाने चित्तमेव अन्तर्मुखीभावेन चेतन-  
पदाध्यारोहात् चित्तिः ॥ १३<sup>७</sup> ॥

of a verse] in which it is formulated more in detail.  
The respective *Āgama*<sup>198</sup> reads

After having entered into a human body the highest Lords  
are veiled

And in the commentary on a text about *pratyabhi-*  
*jñā*<sup>199</sup> it is stated :

Those who, in virtue of their Shiva nature perceive in the  
body or, [expressed metaphorically], in the vessel, etc  
The structure of thirty six *tattvas*<sup>199</sup>—they likewise reach the  
goal

In order to render more intelligible yet by means  
of antithesis the meaning of the above *sūtra* so as to  
bring about knowledge of the truth, he said

**Sūtra 13 :** Knowing it full well, *citta*<sup>6</sup> becomes  
*citi*<sup>7</sup> by raising itself in virtue of its being directed  
inwardly to the stage of *cetana*.<sup>62</sup>

पूर्वसूत्रव्याख्याप्रसङ्गेन प्रमेयदृष्ट्या वितत्य व्याख्यात-  
 प्रायमेतत्सूत्रम् । शब्दसंगत्या तु अधुना व्याख्यायते ।  
 तस्यात्मीयस्य पञ्चकृत्यकारित्वस्य परिज्ञाने 'सति अपरिज्ञान-  
 लक्षणकारणापगमात् स्वशक्तिव्यामोहिततानिवृत्तौ रसातल्य-  
 लाभात् प्राक् व्याख्यातं यत् चित्तं तदेव संकोचिनीं बहिर्मु-  
 खतां जहत् अन्तर्मुखीभावेन चेतनपदाध्यारोहात् ग्राहक-  
 भूमिकाक्रमणक्रमेण संकोचकलाया अपि विगलनेन स्वरूपा-

In respect of its knowledge content this *sūtra* has, in the main, been explained already in detail in connection with the explanation of the previous *sūtra*, with reference to the wording, however, it will now be explained

**Full knowledge of it—**i.e., of the authorship of the fivefold process that is *ātman's*—we have where the delusion produced by one's own *śaktis* has ceased because the source out of which grew the marks of lack of knowledge vanishes [and] absoluteness is being attained [Thus, wherever we have such knowledge, there] the above explained *citta* relinquishes being directed outward, which leads to limitation, and becomes *citi*, that is to say, enters into its most own highest state that consists in *cit* : [This *citta* accomplishes] by ascending to the stage of *cetana* in virtue of its being directed inward.<sup>190</sup> In other words, [it does it] by arriving slowly, step by step, at the stage of the

पत्या चित्तिर्भवति । स्वां चिन्मयी पैरां भूमिमाविश-  
तीत्यर्थः ॥ १३ ॥

ननु यदि पारमार्थिकं 'चिच्छक्तिप्रदं सकलभेदक-  
बलनस्वभावं तदस्य मायापदेऽपि तथारूपेण भवितव्यं यथा  
जलदाच्छादितस्यापि भानोः भावावभासकत्वं इत्याशङ्क्याह—

'चित्तिवह्निरवरोहपदे च्छन्नोऽपि मात्रया मेये-  
न्धनं प्लुष्यति ॥ १४ ॥

<sup>12</sup>चित्तिरेव विश्वग्रसनशीलत्वात् वह्निः । असौ 'एव  
अवरोहपदे मायाप्रमातृतायां च्छन्नोऽपि स्वातन्त्र्यात् आच्छादित-

perceiving subject and, henceforth, at its true nature,  
since even the *kala*''' of limitation dwindles away

That is the meaning [of the words]

If the sphere of *cit-sakti*—whose essential form  
lies in the manifestation of all differentiations—[never-  
theless] appertains to the highest reality, then it must,  
even in its *māyā*-sphere, behave like the sun, the  
existence of which manifests itself also when covered  
by clouds In this belief he said

**Sutra 14 :** If the fire of *citi* descends to the  
[lower] stage, it burns to a certain degree, despite the  
covering, the fuel of the knowledge-object.

*Citi*, truly, is a fire, because it is able to devour  
the [phenomenal] universe If it descends to the

स्वभावोऽपि भूरिभूतिच्छेन्नामिवत् मातया अंशेन नीलपीतादि-  
 प्रमेयेन्धनं प्लुष्यति स्वात्मसात्करोति । मात्रापदस्येदमाकृतं—  
 यत्कवल्यन्नपि सार्वत्स्येन न ग्रसते अपि तु अंशेन  
 संस्कारात्मना<sup>१</sup> उत्थापयति । ग्रासकत्वं च सर्वप्रमातृणां  
 स्वानुभवत एव सिद्धम् । यदुक्तं श्रीमदुत्पलदेव्यपादैः  
 निजर्तित्रेपु—

[lower] stage, means, if it appears as the *māyā* subject of knowledge It **burns** the fuel of the knowledge-object, as, the blue, the yellow and the other [constituents of the empirical universe]—in other words, it causes [all this] to become itself To a **certain degree** is, interpreted, partially **Despite its covering** means, notwithstanding [the fact that] it has, of its own accord, veiled its true nature like a fire whose great power is covered up

The intention [in the choice] of the expression **to a certain degree** is [to convey] that when (*citi*) devours [the matter of the universe] it does not consume [it] altogether but *makes* [it] to rise [anew] through the part made up of the *samskaras*<sup>10</sup> And that all knowledge subjects do possess [such power of] devouring [objects] is proven by one's own experience. This the blissful Utpaladeva<sup>11</sup>—adoration to him!—gives utterance to in his hymns with these words.

वर्तन्ते जन्तवोऽशेषा अपि ब्रह्मेन्द्रविष्णव ।

<sup>1</sup>असंभूतास्ततो वन्दे <sup>2</sup>देवं विश्वं भवन्मयम् ॥

इति ॥ १४<sup>६</sup> ॥

यदा पुनः करणेश्वरीप्रसरसंकोचं संपाद्य<sup>९</sup> सर्गसंहार-  
क्रमपरिशीलनयुक्तिं आविशति तदा,

बललाभे विश्वमात्मसात्करोति ॥ १५<sup>१०</sup> ॥

<sup>११</sup>चित्तिरेव देहप्राणाद्याच्छादननिमज्जनेन स्वरूपं  
उन्नमत्येन स्फारयन्ती बलम् । यथोक्तम्<sup>१२</sup>—

तदाक्रम्य बलं मन्त्रा<sup>१४</sup> . . . . ।

Creatures, even Brahmā, Indra and Vishnu<sup>१३</sup> are being  
devoured whole,

Therefore, O God, I reverence the universe that is  
formed of you

However, if (*citi*) effects the emergence and con-  
traction of the ladies of the organs<sup>१७</sup> and thereby  
appropriates the means of preoccupation with the  
alternating [processes of] emanation and re absorp-  
tion<sup>१०</sup> then

**Sutra 15 :** In seizing the power, it makes the  
universe its own.

*Citi* is power—[*citi*] which causes the covering  
of body, life and the other [physical constituents] to  
immerge and, [by so doing], itself emerges and,  
[further], manifests its true nature. As is said :

• After the *mantras* have taken possession of this power<sup>१४</sup>



इति । एवं च ब्रललाभे उन्मग्नस्वरूपाश्रयणे क्षित्यादिसदा-  
शिवान्तं विश्वं आत्मसात्करोति स्वस्वरूपाभेदेन निर्भासयति ।  
तदुक्तं पूर्वगुरुभिः स्वभाषामयेषु क्रमसूत्रेषु—“यथा वह्नि-  
रुद्धोदितो दाह्यं दहति तथा विषयपाशान् भक्षयेत् ”  
इति । न चैवं वक्तव्यम्—विश्वात्मसात्काररूपा समानेशभूः  
कादाचित्की । कथं उपादेया इयं स्यादिति ? यतो देहा-  
द्युन्मज्जननिर्मज्जनवशेन इदं अस्याः कादाचित्करूपं इव  
आभाति । वस्तुतस्तु “चित्तिस्वार्तन्त्र्यावभासितदेर्हाद्युन्मज्ज-  
नादेव कादाचित्कत्वम् । एषा तु सदैव प्रकाशमाना” ।

And thus, it makes the universe from the earth to *Satya* its own. That is to say, [citi] displays (the universe) in virtue of its identity with its own nature. In seizing the power means by relying upon its true emerged nature. Thus the old masters uttered in the *Kramasūtras* which are composed of their own words

As a fire set ablaze burns the fuel—thus one should consume the fetters of the objects of sense

True, here it looks as if (citi) appeared temporarily only, due to the emerging and immersing of the body and the other [physical constituents]. Nevertheless one ought not to say, therefore. How is this (citi)—if it does appear only temporarily—to be understood as one whose essence consists in appropriating the universe and is derived from *satya*?

In reality, [matters are like this]. Inasmuch as the body and the other [physical constituents] emerge, being brought into apparition by the sovereign will of citi, there is, we must admit, only a temporary appearance. However, (citi) shines forth always and otherwise (thru through it) the body and the other [physical constituents] do not shine forth

अन्यथा तत् देहाद्यपि न प्रकाशेत । अत एव देहादि-  
प्रमातृतामिमाननिर्मज्जनाय अभ्यासः । न तु सदा प्रथमान-  
तासारप्रमातृताप्राप्त्यर्थे इति श्रीप्रत्यभिज्ञाकाराः ॥ १५<sup>10</sup> ॥

एवञ्च—

चिदानन्दलाभे देहादिषु चेत्यमानेष्वपि चिदै-  
कात्म्यप्रतिपत्तिदार्ढ्यं जीवन्मुक्तिः ॥ १६<sup>11</sup> ॥

विश्वात्मसीत्कारात्मनि समावेशरूपे चिदानन्दे लब्धे<sup>12</sup>  
व्युत्थानदशायां देहकल्पतया देहप्राणनीलसुखादिषु आभास-

Consequently, [we counsel] persevering occupation with (*cit*)  
in order to have the *pramatr* ship of the body and the other [physi-  
cal constituents] as well as self conceit immerge—but not for the  
purpose of obtaining that [species of] *pramatr* ship whose inmost  
nature consists in permanent manifestation

Thus the authors of the excellent *Pratyabhyñā*<sup>10</sup>  
And thus,

**Sutra 16 :** When spirit and bliss are attained,  
salvation in one's lifetime means lasting acquisition  
of the condition in which *cit* is [our] only self—let the  
body and the other [physical constituents] still be  
noticeable.

When spirit and bliss—which consist in *saṃāvesā*  
and appropriation of the universe—are attained, the  
body, life, the blue, pleasure and the other [physical  
constituents of the empirical world] may still show  
themselves, in virtue of being capable of division, in

मानेष्वपि येत्समावेशसंस्कारबलात् प्रतिपादयिष्यमाणयुक्ति-  
क्रमोपवृंहितात् चिदैकात्म्यप्रतिपत्तिदाढ्यम । अविचला<sup>१</sup> चिदे-  
कत्वप्रथा सैव जीवन्मुक्तिः जीवतः<sup>२</sup> प्राणानपि धारयतो मुक्तिः  
प्रत्यभिज्ञातर्निजस्वरूपविद्राविताशेषपाशराशित्वात् । यथोक्तं  
स्पन्दशास्त्रे—

‘इति वा यम्य सविति’<sup>३</sup> क्रीडात्येनारिल जगत् ।

स पश्यन् सततं युक्तो जीवन्मुक्तो न सशय ॥

‘इति ॥ १६<sup>११</sup> ॥

the condition of *vijyuthāna*<sup>१०</sup> However, be this as it may, there will be a **lasting acquisition of the condition in which cit is [our] only self**, that is to say, a never ceasing manifestation of the oneness with *cit*. The sufficient reason is the power of the *sam-śāstras*, occasioned by (a person's) *samāntesa*, a power which had been augmented little by little through Yoga practices to be propounded later on [The oneness with *cit*] constitutes **salvation in one's life-time**, which is, salvation of a living person who still retains his vital breaths [All this happens, in other words], because the multitude of fetters has been rent entirely and [his] own inmost true nature been recognized [by the Yogin]. Accordingly, it is said in the *Spandasāstra*<sup>११</sup>

He who possesses this knowledge and regards the whole world as a play,<sup>१२</sup>

And remains steadfast in Yoga is undoubtedly saved in his lifetime

अथ कथं चिदानन्दलाभो भवति? ईत्याह—

मध्यविकासात् चिदानन्दलाभः ॥ १७<sup>०</sup> ॥

सर्वान्तरतमत्वेन वर्तमानत्वात् तद्विचित्र्यतां विना च कस्यचिदपि स्वरूपानुपपत्तेः संविदेव भगवती मध्यम् । सा तु मायादशायां तथाभूतापि स्वरूपं गूहयित्वा “ प्राक् संवित् प्राणे परिणता ” इति नीत्या प्राणशक्तिभूमिं स्वीकृत्य अवरोहक्रमेण बुद्धिदेहादिभुवं अविशयानां नौडीसहस्रसंरणि-

How now does the attainment of spirit and bliss come to pass? Reflecting on this problem he said

**Sutra 17 :** By opening the centre <sup>197</sup> <sup>24</sup> there comes to pass the attainment of spirit and bliss.

The centre is nothing else than the exalted *samvid* <sup>197</sup> because it is present as that which is innermost in the universe and because no [entity] possesses a true nature except when attached to its screen <sup>24</sup> However, in the *māyā* stage, (*samvid*) has, in spite of this its character, concealed its true nature and has taken possession of the stage of *prāṇasakti* <sup>198</sup>—in support of which we may cite the saying

At first *samvid*, it has transformed itself into *prāṇa* [And lastly], resting while descending in the stage of *buddhi*, the body and the other [spheres of manifestation, <sup>199</sup> *samvid*] has followed the course of the thousands of *nādis*

मनुसृता । तत्रापि च पैलाशपर्णमध्यशाखान्यायेन आब्रह्म-  
रन्ध्रात् अधोवक्त्रपर्यन्तं प्राणशक्तिवह्नाश्रयर्मध्यमनाडीरूपतया  
प्राधान्येन स्थिता । तत एव सर्ववृत्तीनामुदयात् तत्रैव च  
१० विश्रामात् । एवंभूताप्येषा पशूनां ११ निमीलितम्बरूपैव  
स्थिता । यदा तु उक्तयुक्तिक्रमेण सर्वान्तरतमत्वे मध्यभूता  
संविद्भगवती १२ विकसति यदि वा वक्ष्यमाणक्रमेण मध्यभूता  
ब्रह्मनाडी विकसति तदा तद्विकासात् चिदानन्दस्य उक्तरूपस्य  
लभः प्राप्तिः भवति । ततश्च प्रागुक्ता जीवन्मुक्तिः ॥ १७ १८ ॥

Now, (*samvid*) pauses there—preferably in the form of *prāṇa-sakti*—on the seat of Brahman in the middle *nāḍī* from *brahmarandhra* on to *adhovaktra* १० after the manner of the midrib of a Dhak tree leaf. ११ [That must be the place] because all functions do proceed from there and also come to rest there.

Although so constituted, the real nature of (*samvid*) remains, nevertheless, hid from the *pasus*. But if, during the Yoga procedure alluded to there bursts open the exalted *samvid* which, as the innermost of the universe, forms the centre—then there comes to pass the attainment, that is to say, the getting, of spirit and bliss the nature of which has been described. Hence the above-mentioned salvation in one's lifetime. [The same takes place] if, in the course of [the method referred to above] which will be dealt with [below],

मध्यविकासे शुक्तिमाह—

‘विकल्पक्षयशक्तिसंकोचविकासर्वाहच्छेदाद्यन्त-  
कोटिनिर्भालनादय इह उपायाः ॥ १८’ ॥

‘इह मध्यशक्तिविकासे विकल्पक्षयादय उपायाः । प्रीणु-  
पदिष्टपञ्चविधैकृत्यकारित्वार्धनुसरणेन सर्वमव्यभूतायाः संविदो  
विकासो जायत इति अभिहितप्रायम् । उपायान्तरमपि तु  
उच्यते—प्रीणायाममुद्रावन्धादिसमस्तयन्त्रणातन्त्रत्रोटनेन सुखो-

there burst open *brahmanāḍa*” “which [also] forms the centre

With reference to the Yoga method which leads to the opening of the centre, he said

**Sutra 18 :** Herein the means are : [1] Disappearance of *vikalpa* ; [2] contraction and unfolding of *sakti* ; [3] cutting of [both] *vahas* ; [4] contemplating the *koti* of the beginning and that of the end ; and [5] other [subsidiary expedients].

Herein, that is, when the central *sakti* is opening, are disappearance of *vikalpa* and the other [expedients] the means. The opening of *sanvid*, which forms the centre of the universe, is accomplished by following the authorship of the fivefold process, etc [as] taught above This is the substance of what has [already] been expounded

पायमेव हृदये निहितचित्तः उक्तयुक्त्या स्वस्थितिप्रतिबन्धकं  
 "विकल्पं अकिञ्चिन्तकत्वेन प्रशमयन् अविकल्पपरामर्शेन  
 "देहाद्यकलुषस्वचित्प्रमातृतानिभालनप्रवणः अचिरादेव उन्मि-  
 पद्विकासां तुर्यतुर्यातीतसमावेशादशां आसादयति । यथोक्तम्—

विकल्पहर्निनैकाग्र्यात् कमेणेश्वरतापदैम् ।

इति श्रीप्रत्यभिज्ञायाम् ।

However, there is still another means mentioned  
 Shattering the foundation of all fetters by means of  
 breath-control, bondage by the *mudras*<sup>1</sup> and the other  
 [methods], one gains access to happiness. Within a  
 short time [the Yogin] reaches the state of *samāveśa*  
 which unfolds itself and becomes accessible, being  
 conditioned by *turya* and *turyātita*<sup>2</sup> [He succeeds  
 in doing so] when,

[1] by means of the Yoga method alluded to, he  
 is keeping *citta* directed on the heart,

[2] by becoming liberated from all sorrow what  
 soever, he is banishing *vikalpa* which impedes cheer-  
 fulness,

[3] in virtue of seizing *avikalpa*,<sup>1</sup> he is absorbed  
 in contemplating his own *citpramāṇ* ship untarnished  
 by the body and the other [physical constituents]

Thus it is said in the excellent *Pratyabhyāsa*

In giving up *vikalpa* and concentrating on one [only], one  
 reaches gradually the stage of *isvara* ship

श्रीरूपन्देऽपि—

यदा क्षोभः प्रलीयेत तदा स्यात् परमं पदम् ।

इति । श्रीज्ञानगर्भेऽपि—

बिहाय सकलां क्रियां जननिं मानसीं सर्वतो

विमुक्तकरणक्रियानुसृतिर्भारतन्त्र्योज्ज्वलम् ।

स्थितैस्त्वदनुभावतः सपदि वेद्यते सा परा

दशा नृभिरतन्द्रितासमसुखासृज्यन्दिनी ॥

इति । अयं च उपायो मूर्धन्यत्वात् प्रत्यभिज्ञायां प्रतिपादि-  
तत्वात् आदावुक्तः । शक्तिसंकोचादयस्तु यद्यपि प्रत्यभिज्ञायां

and in the excellent *Spanda* we read

If 'wavering' would disappear then this would be the highest  
stage

Likewise in the excellent *Jñānagarbha*

When O mother men renounce completely all the activities  
of *manas* and {thus} their dependence ends in flames

Because they devote themselves to the activity of the organ  
of those that are saved—

They experience thus established {in truth} through your  
power

That highest state which flows with the nectar of never  
weakening imperishable happiness

Now, this means [of the disappearance of *vikalpa*]  
has been dealt with first because it is the principal one  
and is, therefore, taught in the doctrine of *pratyaṅgyā*  
But in regard to the contraction of *śakti* and the



ने प्रतिपादिताः तथापि आम्नायिकत्वात् अस्माभिः<sup>4</sup> प्रसङ्गात्  
प्रदर्श्यन्ते । बहुषु हि प्रदर्शितेषु कश्चित् केनचित् प्रवेक्ष्य-  
तीति । शक्तेः संकोच इन्द्रियद्वारेण प्रसरन्त्या एवाकुञ्चनक्रमेण  
उन्मुखीकरणम् । यथोक्तं आयर्वणिकोपनिषत्सु कठवल्ल्यां  
चतुर्थबल्लीप्रथममन्त्रे—

पराञ्चि खानि व्यवृणुत् स्वयंभू

तस्मात् पराङ् पश्यति नान्तरात्मन् ।

कश्चिद्दीर्. पत्यगात्मानमैक्षत्

<sup>4</sup>आवृत्तचक्षुरमृतत्वमंश्नन् ॥

other [means] they are, though not taught in the doctrine of *pratyabhijñā*, nevertheless communicated by us on this occasion because they belong to the sacred tradition<sup>41</sup> It is our opinion that if many [means] are listed everyone might through any one [of them] go [to salvation]

**Contraction of *sakti*** is concentration, through progressive drawing in, of the [*sakti*] that rushes through the gate of the senses As is said in the Atharva Upanishads,<sup>42</sup> in the *kathavalī*, in the first *mantra* of the fourth creeper\* :

The self-existent (*satyambhū*) pierced the openings [of the senses] outward,

Therefore one looks outward, not within himself (*antarātman*)

A certain wise man, while enjoying immortality

Introspectively beheld the Soul (*ātman*) face to face

\* That is chapter

इति' । प्रसृताया अपि वां कूर्माङ्गसंकोचवत् तैससमये  
हृत्प्रवेशवच्च सर्वतो 'निवर्तनम् । यथोक्तं—“ तदपोद्धृते  
नित्योदितंस्थितिः ” इति । शक्तेर्विकासः अन्तर्निर्गूढाया  
अक्रममेव संकलकरणचक्रविस्फारणेन,

अन्तर्लक्ष्यो बहिर्दृष्टिः निमेषोन्मेषवर्जितः ।

इति । भैरवीयमुद्रानुश्रवशयुक्त्या बहिः प्रसरणम् । यथोक्तं  
कक्ष्यास्तोत्रे—

Or, again, [the contraction of *sakti* may be under-  
stood as] the universal bringing back of the escaped  
[*sakti*], comparable to the tortoise which, when frighten-  
ed, draws in its limbs and retires into the interior  
[of its shell], as has been said .

Where it is extracted [from the external world], there is  
repose in the eternal.

The unfolding of *sakti*,<sup>202</sup> that is to say, of the  
one hidden within, [results] from sudden bursting of all  
the circles of the organs.<sup>177</sup> To quote

[This unfolding] is perceptible within [and is characterized]  
as looking outward without closing or opening of the  
eyes.<sup>201</sup>

The coming forth [of the organs results] from  
placing oneself into *bhairavanudra*.<sup>203</sup> Thus it is said  
in the *Kakṣyāstotra* :

मया शक्ती चेतसा दर्शनाया  
 स्वे स्वे वेद्ये योगपद्मेन निष्वक् ।  
 क्षिप्त्वा मध्ये हाटकस्तम्भभूत  
 तिष्ठन् विश्वाधार एकोऽवमासि ॥

इति । श्रीभट्टकल्लटेनापि उक्तम्—“रूपादिषु परिणामान्  
 तत्तिद्धिः” इति । ईक्षेश्च संकोचविकासौ नासापुटस्फ-  
 न्दनक्रमोन्मिपत्सुक्ष्मप्राणशक्त्या श्रूमेदनेन क्रमासादितोर्ध्व-  
 कुण्डलिनीपदे प्रैसरविश्रान्तिदशापरिशीलनम् । अधःकुण्ड-

If, through the power of your will you direct your sight and  
 all the other *śaktis*  
 Simultaneously to all sides within the centre to be known  
 as entirely your own—  
 Then you appear as one [only] as the foundation of the  
 universe  
 Being firmly established like a pillar of gold

Kallata, the great scholar, also has said

This is accomplished owing to the change in form etc<sup>200</sup>

As for both, contraction and unfolding of *śakti*, it  
 is a question of intense preoccupation with that phase  
 of the process in which the coming forth [of the organs]  
 subsides. This ensues when the *kundalini*<sup>199</sup> ascends,  
 [a phenomenon] induced, by degrees, through knitting  
 of the eyebrows<sup>200</sup> [and, moreover], in virtue of the  
 subtle *prāṇaśakti*<sup>201</sup> which develops gradually with the  
 quivering of the nostrils [Furthermore] it is a ques-  
 tion of being filled with the feeling of (*śakti*'s) residence

लिन्यां च पेषुवक्त्ररूपायां प्रगुणीकृत्य शक्तिं तन्मूलतद-  
ग्रतन्मव्यभूमिपदविशः । यथोक्तं "विज्ञानमट्टारके—

वदेर्विपश्य मध्ये तु चित्तं सुखमयं क्षिपेत् ।

केवलं वायुपूर्णं वा स्मरानन्देन युज्यते ॥

इति । अत्र वह्निः अनुप्रवेशक्रमेण संकोचभूः । 'विपस्थानं  
प्रसरयुक्त्या विकासपदं 'विप्लु व्याप्तौ' इति अर्थानुगमात् ।  
वाहयोः वामदक्षिणगंतयोः प्राणापानयोः<sup>11</sup> 'छेदो हृदय-

in root, tip and middle,"<sup>12</sup> " [an experience to be had] after properly arranging the *śakti* <sup>13</sup> in the *kuṇḍalinī* <sup>14</sup> which dwells below in the form of a coil."<sup>15</sup> Thus it is said in the *Vijñānabhāṭṭāraka* :

Upon the middle between *rahnī* and *ṛṣṇa* one should concentrate the *citta* of delight—[*citta*] that is isolated or full of *vāyū*, then one partakes of the beatitude of love."<sup>16</sup>

In this [citation] the fire is the hearth of the contraction that makes its appearance during the entrance [into the *mudrā*]. The *locus* of *viśā* is the place of unfolding in virtue of the coming forth [of the organs] 'whereby the root *viś* † has the sense of *vyāpti*, ‡ "<sup>17</sup> as follows from an investigation into the meaning.

By both *vāhas* \*\* we have to understand *pṛāṇa* and *apāna* of which one goes to the left and the

\* That is in the form of a snake

† That is, 'to be active' 'to perform'

‡ That is 'universal pervasion'

\*\* That is, 'the drawing ones', or, 'the flowing ones' <sup>18</sup>

विश्रान्ति पुरःसारं अन्तः कंकारहकारादिप्राथान्यवर्णोच्चारणे  
 विच्छेदनम् । यथोक्तं ज्ञानगर्भे—

अनच्छककृतार्यतिप्रसृतपार्श्वनाडीद्वय-

\*च्छिदो \*विधृतचेतसो हृदयपद्मजस्योदरे ।

उदेति सैव दारितान्धतमसः स विद्याङ्कुरो

य एष पैरमेशतां जनयितुं पशोरप्यलम् ॥

इति । आदिकोटिः हृदयम् । अन्तकोटिः द्वादशीन्तः ।  
 तयोः प्रोणोल्लासविश्रान्त्यवसरे निभालनं चित्तनिवेशनेन परि-

other to the right. The cutting of them signifies their interruption by the sounding of *anacka* sounds<sup>211</sup> within, especially *ka*, *ha* and the others. Before, however, the heart must have become tranquil. In the *Jñānagarbha* there is a passage to that effect :

Should you, in virtue of the effect of *anackakṛ* cut off the  
 pair of auxiliary *nāḍīs* come forth by extension,  
 And suppress *ceṭas*<sup>212</sup>—then blind darkness is dispelled  
 [within you] and in the cave  
 Where the lotus<sup>213</sup> of the heart is in bloom there sprouts  
 forth  
 That shoot of knowledge which, in the *paśa* even, is able to  
 produce *parama* a ship

The *koti* of the beginning is the heart, the *koti* of the end the fringe of the twelve.<sup>214</sup> Contemplating both [*koṭīśś*] at the time the play of the breath has subsided, means intensive occupation with them made

शीलनम् । यथोक्तं विज्ञानभैरवे—

हृद्याकाशे निलीनाक्षः पद्मसंपुटमध्यगः ।

अनन्यचेताः सुमगे ! परं सौभाग्यमाप्नुयात् ॥

इति । तथा—

यथा तथा यत्र तत्र द्वादशान्ते मनः क्षिपेत् ।

प्रतिक्षणं क्षीणवृत्ते. °वैलक्षण्यं दिनैर्भवेत् ॥

इति । आदिपदात् उन्मेपदशानिपेक्षणम् । यथोक्तम्—

उन्मेपः स तु विज्ञेयः स्वयं तमुपलभ्येत् ।

possible in that *citta* has come to a standstill. Thus it is said in the *Viṣṇunabhairava*

He who has his eyes fixed closely on the *ākāśa* <sup>19</sup> <sup>20</sup> of the heart, penetrates into the centre of the lotus cup,  
And excludes all else from consciousness, will, O Beautiful One, partake of supreme joy

Moreover :

Howsoever and wheresoever to the fringe of the twelve one may turn the *mandas*  
[its] activity diminishes from moment to moment and thus, in days, there develops something extraordinary <sup>21</sup>

[45] From the first verse follows [that one should be] busying [oneself] with the phase of unfolding. As is said in the *Spanda* :

One must know that here unfolding is involved ; oneself must designate it as such.

इति स्पन्दे । तथा रमणीयविषयचर्चणादयश्च संगृहीताः । यथोक्तं  
श्रीविज्ञानभैरवं एव—

जम्घिपानहृत्खोलासरसानन्दविजृम्भणात् ।  
भावयेत् भरितावस्था महानन्दमैयो भवेत् ॥  
गीतादिविषयास्वादासमसौख्यैकतात्मन ।  
योगिनस्तन्मयत्वेन मनोरूढेस्तदात्मता ॥  
यत्र यत्र मनस्तुष्टिर्मनस्तत्रैव धारयेत् ।  
तत्र तत्र परानन्दस्वरूपं संप्रकाशते ॥

इति । एवमन्यदपि आनन्दपूर्णस्वात्मभावनादिकं अनुमन्तव्यम् ।  
इत्येवमादयः अत्र भैष्यविकासे उपायाः ॥ १८ ॥

Under this [concept] are included tasting and the  
other [modes of perception] of the beautiful sense-  
objects. As is said in the excellent *Vijñānabhairava*

Out of the blossoming of bliss which savors of the pleasure  
caused by eating and drinking  
(The Yogin) will bring forth a state of fulfilment [and]  
become one who [himself] consists of the great bliss  
A Yogin who has reached union with that incomparable  
happiness which consists in enjoyment of song and the  
other sense objects,  
Possesses identity in essence with that [great bliss] because  
his *manas* is gaining  
Wherever there is joy of *manas*, there he may safely retain  
*manas*,  
There the true nature of the highest bliss is shining forth

Thus, anything else also is to be sanctioned as far  
as it consists above all in that it fills one's own self

मध्यविकासाच्चिदानन्दलाभः । स एव च परमयोगिनः  
समावेशसमापत्त्यादिपर्यायः समाधिः । तस्य नित्योदितत्वे  
युक्तिमाह—

समाधिसंस्कारवति व्युत्थाने भूयो भूयः 'चिदै-  
क्यामर्शात् नित्योदितसमाधिलाभः ॥ १९ ॥

आसादितसमावेशो योगिवरो व्युत्थाने अपि समाधि-  
संस्कारेण क्षीय इव सौन्दर्यं धूर्णमानो भवति शरदभ्र-

with bliss.<sup>27</sup> With such and similar means we are concerned here in the opening of the centre

From opening of the centre results attainment of spirit and bliss, and this is nothing else but the *samādhi* of the highest Yogin, for which we have as alternative terms besides others *samāvesa* and *samāpatti*. With reference to the Yoga method for producing the permanency (of *samādhi*), he said

**Sutra 19:** In *vyutthana*<sup>28</sup> which shows the after-effects of *samādhi* one approaches more and more permanent *samādhi* through meditating on one's identity with *cit*.

Just like one intoxicated, staggering from joy under the impression of the savor of *samādhi*, the true Yogin who has attained *samāvesa* will, even in *vyutthana*, behold the [whole] mass of entities dissolve in the



युक्त्या प्रवेशः चिद्वसाश्यानताप्रथनात्मा समावेशो जायते  
 इति सत्राह्याभ्यन्तरः अयं नित्योदितसमावेशात्मा मुदो हर्षस्य  
 वितरणात् परमानन्दस्वरूपत्वात् पाशद्रावणात् विश्वस्य अन्तः  
 तुरीयसत्तायां मुद्रणात् च मुद्रात्मा क्रमोऽपि सृष्ट्यादि-  
 क्रमाभासकत्वात् तत्क्रमाभासरूपत्वात् च क्रम इति अभि-  
 धीयत 'इति ॥ १९<sup>12</sup> ॥

given an impetus to. [The latter] is *samāvesā* whose essence consists in the spread [of objects] which have not lost the savor of *cit* " [The penetration] proceeds—if understood as immediately present—' from the internal ' whose real nature consists in *citi-śakti* ' into the real nature of the external, ' that is to say, into the totality of sense-objects appearing as the ' this ' (*idanta*). "

' This *mudrākrama* is connected with the external and the internal at one and the same time, ' that is, it consists in lasting *samāvesā* . It is called *mudra*,

[1] because, in respect of its true nature, it consists of the highest bliss inasmuch as it grants *mud*, i e , joy ;

[2] because it puts the fetters to flight (*dra*) ; and

[3] because it locks (*mudra*) the universe within, that is, in the reality of *turiya* . "

But *krama* it is called

[1] because it causes emanation and the rest of processes to appear one after the other (*krama*) and

[2] because it [itself] consists in their successive (*krama*) appearance

इदानीमस्य समाधिलाभस्य फलमाह—

तदा प्रकाशानन्दसारमहामन्त्रवीर्यात्मकपूर्णाहन्ता-  
वेशात् सदा सर्वसर्गसंहारकारिनिजसंविद्देवता-  
चक्रेश्वरतांप्राप्तिर्भवतीति शिवम् ॥ २० ॥

‘नित्योदिते समाधौ लब्धे सति प्रकाशानन्दसारा  
‘चिदाह्लादैकधना भिहती मन्त्रवीर्यात्मिका सर्वमन्त्रजीवितभूता  
पूर्णा पराभट्टारिकारूपा या इयं अहन्ता अकृत्रिमः स्वात्मचमत्कारः

Now he designates as the fruit of the attainment  
of *samadhi*

**Sutra 20 :** Shiva, saying : Then—as a result of penetrating into the perfect self (*ahanta*) which, in essence, is the bliss of light and, in its character, the great *mantra*-power—there follows obtaining of lordship over one’s inborn circle of the deities of consciousness which works continually the emanation and re-absorption of the universe.

It is presupposed that lasting *samadhi* has been attained. Here now we are concerned with the self (*ahanta*), that is, the genuine *camatkara*<sup>1m</sup> of [one’s] own nature. [The self], in essence, is the bliss of light, i.e., mere comfort in spirit, in its character, the great *mantra*-power, that is to say, the inner vital energy of all *mantras*. Perfect means in the form of the high

तत्र आवेशात्<sup>1</sup> सदा कैलाग्न्यादेः चरमकलापर्यन्तस्य विश्वस्य यौ सर्गसंहारौ त्रिचित्रौ सृष्टिप्रलयौ तैत्कारि यत् निजं संविदेवताचक्रं तैदैश्वर्यस्य प्राप्तिः आसादनं भवति । प्राकरणिकस्य परमयोगिन इत्यर्थः । इति एतत् सर्वं शिवस्वरूपमेवेत्युपसंहार इति संगतिः । तत्र यावत् इदं किञ्चित् संवेद्यते तस्य संवेदनमेव स्वरूपम् । तस्यापि अन्तर्मुखविमर्शमयाः प्रमातारः तत्त्वम् । तेषामपि<sup>10</sup> त्रिगलितदेहाद्यु-

*Bhāṭṭarika*<sup>100</sup> *Should one penetrate into [the self], there follows for the true Yogin, whom we are concerned with here, continually obtaining, i.e., getting, of lordship over one's inborn circle of the deities of consciousness which works emanation and re-absorption—creation and dissolution in their varied manifoldness, or, emanation and re absorption of the universe from kalagni on till the last kala*<sup>101</sup> This is the meaning. Thus, the summary of the truth is expressed in the following words. This universe is, in its true form, nothing other than Shiva himself. That is the grammatical construction.

As soon as this (universe) is being brought a little to consciousness, then [this] becoming conscious is nothing else but its true form. The subjects of consciousness, however, formed as they are of the meditation that is directed inward, are its true nature.

पाधिसंकोचाभिमाना अशेषशरीरा सदाशिवेश्वरतैव सारम् ।  
 अस्या अपि प्रकाशैक्सद्भावापादिताशेषविश्वचमत्कारमयः  
 श्रीमान् महेश्वर एव परमार्थः । न हि पारमार्थिकप्रकाशावेशं  
 विना कस्यापि प्रकाशमानता धटते । स च परमेश्वरः  
 स्वातन्त्र्यसारत्वात् आदिर्क्षान्तामायीयशब्दराशिपरामर्शमयत्वेनैव  
 एतत्स्वीकृतसमस्तवाच्यवाचकमयाशेषजगदानन्दसद्भावापेक्षानात्

Furthermore, the *sadaśiva-iśvara*-ship in which the self-conceit<sup>181</sup> of limitation—which conditions the body and the other physical constituents—has faded away and whose body is the universe, is the essence of these (subjects of consciousness). And, finally, the highest reality of that (*sadaśiva-iśvara*-ship) is the blissful great Lord himself consisting as he does of the *camatkāra* of the entire universe which becomes manifested through the [divine] light, the only reality [in existence]. For, nothing may become manifest except it enter into the real [divine] light.

And the highest Lord\* lets bliss flow without bounds because, due to his perfection, he is free from all desire after having brought it to pass that in whatever is alive there is bliss [All living things, to be sure], are made up of nothing else but the objects and subjects of the [eternal] word.<sup>182</sup> Since sovereignty of the will constitutes his inmost nature, that (highest

\* This is, the perfect Yogi who is identical with Śhiva

परं परिपूर्णत्वात् सर्वाकाङ्क्षाशून्यतया आनन्दप्रसरनिर्भरः ।  
 अत एव अनुत्तराकुलस्वरूपात् अकारात् आरभ्य शक्ति-  
 स्काररूपहंकलापर्यन्तं यत् विश्वं प्रसृतं क्षकारस्य प्रसर-  
 शमनरूपत्वात् तत् अकारहकारान्यामेव संपुटीकारयुक्त्या  
 प्रत्याहारन्यायेन अन्तः स्वीकृतं सत् अविभागवेदेनात्मक-  
 विन्दुरूपनया स्फुरितं अनुत्तर एव विश्राम्यति । इति  
 शब्दराशिस्वरूप एव अयं अकृतको विमर्शः । यथोक्तम्—

Lord) has made these [objects and subjects] entirely  
 his own through mastery of the whole throng of *mayā*  
 sounds " from *a* to *kṣa* " in meditation

Thereupon, the universe come forth, becomes  
 tranquil in the highest [reality] [We mean the uni-  
 verse] which begins with the sound *a* whose true nature  
 exhibits itself in the highest [reality], *ī e*, in *akula*, " and  
 which ends with the sound *ha* " that consists in  
 the unfolding of *śakti*, while the sound *kṣa* represents  
 the quieting of the coming forth. [To wit, the uni-  
 verse becomes tranquil when, by the Yogin, it has  
 really] been appropriated at heart in the manner of  
*pratyahara* " by forming a cup " of both sounds,  
*a* and *ha*, after it has flashed as the *bindu* " that sub-  
 sists in the consciousness of unity. Such is the true  
 meditation made up of the throng of sounds. As is  
 written

प्रकाशस्यात्मविश्रान्तिरहंभावो हि कीर्तितः ।

उक्ता च सैव विश्रान्तिः सर्वोपेक्षानिरोधतः ॥

स्वातन्त्र्यमथ कर्तृत्वं मुख्यमीश्वरतापि च ।

इति । एषैव च अहन्ता सर्वमन्त्राणां उदयविश्रान्तिस्थानत्वात्  
एतद्वलेनैव च तत्तदर्थक्रियाकारित्वात् महती वीर्यभूमिः ।  
तदुक्तम्—

तदाक्रम्य चलं मन्त्रा . . . . . ।

इत्यादि,

. . . . . ते एते शिवधर्मिणः ।

Quieting down of the divine light in the self one calls being  
an Ego (*ahambhāva*)

And quieting down it is called because perception of the  
universe is impeded [thereby]

[Likewise they speak of it as] sovereignty of the will, primary  
doership and *isvara* ship.

Again, this self (*ahanta*) represents the stage of  
the great power because all *mantras* proceed from and  
come to rest in it and because it calls forth, by  
means of these (*mantras*), activity with any object  
whatever [as aim]. This has been said in the excellent  
*Spanda* in the passage beginning :

After the *mantras* have taken possession of this power . . .  
and closing by saying :

. . . those who walk in the law of Shiva.

इत्यन्तं श्रीस्पन्दे । शिवसूत्रेषु अपि “महाहादानुसंधानात्  
मन्त्रवीर्यानुभवः” इति । तदत्र महामन्त्रवीर्यात्मिकायां पूर्णा-  
हन्तायां आवेशो देहप्राणादिनिमज्जनात् तत्पदावाप्त्यवष्टम्भेन  
देहादीनां नीलादीनामपि तद्रसाष्टावनेन तन्मयीकरणम् । तथा  
हि—देहसुखनीलादि यत् किञ्चित् प्रथते अर्धवसीयते  
स्मर्यते संकल्प्यते वा तत्र सर्वत्रैव भगवती “चितिशक्तिमयी

In the *Sivasūtras* also we read :

Being intent on *mahāhṛada*<sup>m</sup> one becomes conscious of  
mantra power—*Unmeṣa* 1, *sūtra* 22

Here, then, **penetrating** into the perfect self (*ahantā*) which, in essence, is the great *mantra*-power, is nothing else than the process by which one becomes this (perfect self) [It takes place] in virtue of the immersion of the body, life and the other [physical constituents] by being confident that one will reach the stage (of the perfect self) and thus immersing in its savor<sup>4</sup> the body and the other [physical constituents], indeed, even the blue with its co-ordinate factors. For, whatever extends, is known for certain, is stored in memory or is desired—[whether it be] the body, pleasure, the blue and so forth—throughout it all the manifestation that consists in the exalted *citi-sakti* shows itself represented as a screen<sup>5</sup> Is it not said -

प्रथा 'चित्तिभूतैव स्फुरति । "तदस्फुरणे कस्यापि अस्फुरणात्" इति उक्तत्वात् । केवलं तथा स्फुरन्त्यपि सा तन्मायाशक्त्या अवभासितदेहनीलाद्युपरागदत्ताभिमान-  
वशात् भिन्नभिन्नस्वभावा इव भान्ती ज्ञानसंकल्पाध्यवसायादि-  
रूपतया मायाप्रमातृभिः अभिमन्यते । वस्तुतस्तु एकैव असौ  
'चितिशक्तिः । यथोक्तम्—

या "चैषा प्रतिभा तत्तत्पदार्थक्रमरूपिता ।  
अक्रमानन्तचिद्वैष प्रमाता 'स महेश्वर ॥

. Then, if it does not flash, nothing [at all] flashes

True, (*citī-sakti*) becomes manifested only in this way [i.e., as a screen] But, due to self conceit—which, conditioned [logically] by its *māyā sakti*, is being effected [empirically] through that obscuration which is a result of the appearance of the body, the blue and the other [physical constituents]—it seems as if (*citī sakti*) were of a differentiated nature altogether

For that reason also (*citī-sakti*) is being looked upon as [differentiated] by the *māyā* subjects just because these latter are made up of knowledge, will, resolution and the other [psychical functions of limited subjects] In reality, however, *citī-sakti* is one only  
As is said

And this reflection, strewn with the [eternally] alternating individual concepts, is nothing other than  
The great Lord, the [highest] knowledge subject that consists of changeless, infinite spirit



शक्ता ज्ञातुं नेश्वरप्रत्यभिज्ञा-  
मुक्तस्तेषामेव तत्त्वोपदेशः ॥

समाप्तमिदं प्रत्यभिज्ञाहृदयम्

कृतिस्तत्रभवन्महामाहेश्वराचार्यवर्यश्रीमदभिनवगुप्तपादपद्मोपजीविन  
श्रीमतो राजानकक्षेमराजाचार्यस्य

शुभमस्तु

Some have experienced the descent of *śakti*  
wrought by the savior,  
But from want of study are unfit for keen  
arguments,  
And, hence, incapable of understanding the  
doctrine of recognizing the Lord [within]  
For these has been given this instruction in the  
truth

Concluded is the *Pratyabhyñāhṛdaya*

The Composition is the work of the blissful teacher Rājanaka  
Kṣemarāja who has depended on the lotus feet™ of the blissful  
Abhinavagupta the best among the venerable great Śhivāite teachers.



## NOTES

1 *Pratyabhijñā* (i.e., 'recognition') is the doctrine which leads a person to become aware again of the fact that the individual soul (*pasu* or *jīva*) is identical with the universal Soul (*pati*, Shiva, *Īśvara*, etc). The word is employed to designate the Kashmirian form of Shivaism, particularly the religious philosophical system for which Kashmir Shivaism is noted. The system appears under this name in Madhava's *Sarvadarśanasamgraha* as the eighth among the sixteen systems mentioned. In this work it is distinguished from the rest of Shivaite systems, viz. Nakulīśapāśupata darśana, Shaivadarśana and Rases'varadarśana.

Other designations of the same system are *Trika* and *Spanda* (erroneously distinguished from *Pratyabhijñā* by Bühler in *Detailed Report of a Tour in Search of Skt MSS*, 1877, and still so by Winternitz, *Geschichte der Indischen Literatur*, 3 B p 445. Cf. Chatterji, *K Sh*, p 7 and Iyengar, *ShSV*, 36). For further designations of the system consult Chatterji, *K Sh*, p 1 f.

2 Shiva's five *kṛtyas* (i.e., transactions, functions, deeds) are characteristic of a doctrine propounded also by the Shivaism of the Tamil South (cf., e.g., Schomerus, *H M* notes 16 and 20). The doctrine is met with likewise in the Shaiva section of the *Sarvadarśanasamgraha* (cf. Deussen, *G Ph*\*, 1, III, p 317). The *kṛtyas* are the following

- ✓ (a) *Sṛṣṭi* = ejection, emanation. Creation is the usual but inexact translation.
- (b) *Sthiti* = stabilising maintenance

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introduction to the *sūtras*, be it as a stereotyped formula or be it for the sake of a fiction

With respect to the situation here one might see an indication of *sūtraś* and commentaries being by different authors in that several *sūtras* contain not one but two or three explanations. The same holds true in some of the *Śhītasūtras* by Vasugupta which Īsemaraja has commented. Different explanations presuppose doubts in regard to the original sense of the *sūtra* which would be superfluous had the commentator composed them himself. Cf. note 28.

9 *Śtatantra*, really 'that which has itself as foundation'. Thus it comes ~~in~~ mean not presupposing anything, absolute and, finally, free, of sovereign will.

10 The term *siddhi* (i.e. reaching the destination, being accomplished, perfected) here includes both *śṛṣṭi* and *samhāra*. Cf. note 2.

11 The *tattvas* (singular *tattva*, meaning 'suchness' or principle), thirty six in number, are the entities into which Śhīva, as the universe differentiates himself in *śṛṣṭi*. The concept has been taken over from the Sāṅkhya. The latter recognizes twenty five *tattvas* which have been transferred unchanged by the Trika system, but have then been supplemented by eleven more. Ascending from the *prakṛti* and from *puruṣa* as the highest principles of the Sāṅkhya, to *Śhīvatattva*, the highest of the Trika the *tattvas* are the following

(a) Five principles connected with the limitations of the subject. They are called *kāilcukas* because they cover like 'sheaths' the knowing subject hinder and limit it in its activity and thus allow Śhīva to become *puruṣa*. They are

- i *Kala*, i.e., time the limitation in respect of duration [*tattva* No. 26]
- ii *Niyati*, i.e., restraint, restriction, the limitation in respect of spacial expansion [*tattva* No. 27]
- iii *Ruga*, i.e., inclination the limitation in respect of interest [*tattva* No. 28]

- iv *Vidyā*, i.e., knowledge, the limitation in respect of knowing [*tattva* No 29]
- v *Kalā*, i.e., art, the limitation in respect of authorship or efficacy [*tattva* No 30]

(b) *Māya*, as the universally limiting principle superior to the five *kañcukas* [*tattva* No 31] (*Māya* is also understood as the sixth *kañcuka*, so Abhinavagupta, *P Y*, 17, 24, Chatterji, *K Sh*, p 75)

(c) Five principles of the all comprehending unlimited subject object They are

- i *Vidyā*, i.e., knowledge, in contradistinction to the *kañcuka* of like name, called usually also *suddhavidyā*, i.e., pure knowledge [*tattva* No 32]
- ii *Isvara*, i.e., Lord [*tattva* No 33]
- iii *Sadāśiva*, i.e., ever benevolent [*tattva* No 34]  
(The last two terms testify to the fact that popular names for Shiva have found their way into the philosophic nomenclature)
- iv *Sakti* (see note 6) [*tattva* No 35]
- v Shiva [*tattva* No 36]

On the meaning of these five highest principles and their mutual demarcation Chatterji, *K Sh* pp 51 53 and 61 75 gives astute information

True, there are only 34 principles from *sadāśiva* to the earth (*bhūmi* or *ksiti*, the first and lowest principle which represents the solid bodies and, being farthest removed from Shiva, the greatest materialization) In this passage the author has the development of the universe begin with the 34th principle, since he deems the two highest *tattvas*, *sakti* and Shiva, too far removed from the process of the world Chatterji, *K Sh*, p 65, n 1 adduces some more passages from other texts in support of this contention

12 The universe is not created, but emerges from where it has been potentially Cf note]2

13 The world rest between *sambhava* and *stṛi* (cf note 2) ■ meant

14 The term *pramāṇa*, i.e., the measuring one, signifies the subject of knowledge. The highest *pramāṇa* is *Paramasiva*, 'the highest Shiva'.

15 Here, the *śakti* defined in note 6 is called *parāśakti*, 'the highest *śakti*,' to distinguish it from its innumerable subsidiary *śaktis* by means of which it permeates the universe and causes everything: salvation and bondage, good and evil.

16 '*Bhāṭṭāraka* is an honorable surname of gods and eminent human personages. As we see on p. 8a *Sitabhāṭṭāraka* is distinguished from *Paramasiva*'.

17 Meant is the enchained Soul. In the same sense the *Svetasvatara Upanishad* 4, 9 speaks of the 'other'.

18 *Māyā* (cf note 11, *tattva* No. 31) or *māyā śakti* is the power which, like all other principles emanates from the *śakti* of Shiva. It brings the subject of knowledge under limitation through the five *kāñcukas* (cf note 11, *tattva* Nos. 26-30) and substitutes for the luminous consciousness of identity the dark illusion of separation.

19 The term *prākṛti*, otherwise of no importance in our text (the word appears only here in reference to the *Trika*) refers, according to Chatterji, *K. Sh.*, pp. 50 and 87 ff., to the limited object. Together with the limited subject, *puruṣa*, it becomes manifested under the influence of *māyā* and its *kāñcukas*.

20 The objection is raised from the point of view of the Vedānta.

21. *Pramāṇa*, i.e., measure denotes the means of knowledge.

22 *Prameya*, i.e., that which is to be measured, signifies the object of knowledge. Cf. note 14.

23 The editors of the present text comment in ■ footnote very pointedly on this passage, making use of the following simile: 'When the sun shines forth there is no need of another light.' Consciousness is the ultimate that which cannot be proven further. It requires no higher evidence since it encompasses all proof.

24 This work appears in Kṣemarāja, *ShSV* under the name of *Trīkaḥṛdaya*

25 The word *kala* has many meanings. In this place it does not possess the common meaning (cf. note 11, *tattva* No. 30). With the adjunct *bandavi* (derived from *bindu*, i.e., the spark situated in the mystic central cavity of the human microcosm and identical with Shiva) it must signify as much as *Sivatattva*. Kṣemarāja, *ShSV*, 78, 5, employs *kala* (i.e., particle) in the sense of *tattva*. In the fourth appendix to our text *bandavi kala* is defined as *svātantryasakti* (i.e., *śakti* of absoluteness). This is fundamentally in harmony with our interpretation. Iyengar, *ShSV*, 247, translates in the citation given in this work also the two words by 'ray of the moon'. In a footnote he says by way of explanation 'The ray of the moon, i.e., consciousness, asserts itself in the very attempt to disprove it. It is an ultimate fact'. Cf. note 32.

26 The term *rasya*, i.e., the savory or palatable, stands for the whole phenomenal world. One sensation represents all.

27 The *siddhis* (singular *siddhi*, meaning achievement, success, perfection, magic power) are the powers and boons that are being lavished upon the Yogin who is on the road to the highest goal which consists in salvation. A passage from the *Śācchanda* belonging to the *Āgama* literature (cf. note 128) and cited by Kṣemarāja, *ShSV*, 125, 13 may illustrate this point. 'He strikes terror into Brahman, Viṣṇu and Indra, the gods who rule over the perfect ones, over demons and serpents—and he liberates them therefrom. He blesses and curses them. The pride of death he lays low, even the mountains he causes to tumble. However, in the passage of our text, the idea of salvation is included in the concept *siddhis*. In the narrower sense of the term, the latter are designated by *bhoga*, that is, enjoyment.

28 Introduced by 'api ca' we face another explanation of the first *sūtra*. The author employs other conjunctions besides this one, as 'atha ca' and 'kim ca', for the same purpose. cf. p. 19b and Kṣemarāja, *ShSV*, 7, 2 and 8, 7.

29 *Nīla* (i.e., blue, the blue color) is representative of all external sensations Cf *rasya* in note 26

30 Of all inner sensations *sukha*, pleasure, is representative Cf notes 26 and 29

31 *Prana* (i.e., breath, breath of life, life) indicates animal soul life

32 Different from the first explanation, the universe here is thought of merely as the object which is composed of the constituents just mentioned

33 *Ātesa* is the same as *samātesa*, cf note 5

34 *hsemaraja*, *ShSV*, 37, 10 f also cites the verse and adds the significant words 'From being attentive to the vanishing of the difference between subject and object he derives bliss which consists in divine wonder That is the beatitude of his *samādhi*' Cf note 5

35 'And so forth' (Sanskrit *ādi*) must refer to form, consult II 3a

36 Here and in the following *sūtra* we have a polemic against the Bhedaśāda or the Dvaitadarśana This is the doctrine of two principles, the Indian dualism, which asserts the non identity of subject and object, or of the universal and the individual souls For the genesis of the philosophic movement in Kashmir as well as for the development of the system the opposition to the Dvaita was of determining significance

Vasugupta, the founder of the Kashmirian Shivaism, received a revelation from Shiva Legend has it (cf Iyengar, *ShSV*, 243 f) that in this act of grace Shiva was led by his resolve not to have the tradition of the secret knowledge cut off in the world that had fallen prey to the doctrine of Dvaita

In this connection we might make mention of the tradition according to which Sankara in his travels came near Kashmir The activity of this greatest of India's monists falls into the first half of the ninth century and comes therefore at the same time as the appearance of Vasugupta (cf Chatterji, *K Sh*, p 23) Hence it is not improbable that he imparted the impetus to the monistic movement in Kashmir (cf Farquhar, *O R. I.*, p 198)

However, it is difficult to determine which rival system our author may have had particularly in mind—whether the Sāṅkhya proper or the Viśiṣṭādvaita or other Shivaite systems professing a stricter dualism. According to Chatterji, *K Sh*, p 8 ff, the *Sāṅgamas* taught in reality a dualism and the *Sūtras* were revealed exactly for the purpose of dispelling the error of dualism and establishing the truth of monism. The *Sāṅgamas* are Shivaite works which the followers of the Trika uphold as authoritative and interpret monistically.

37 There is a distinction between *upādāna*, i.e., *causa materialis* and *nimitta*, i.e., *causa efficiens*. Cf Garbe, *S'*, p 293.

38 In the Indian silhouette play, *dhitti* is the screen upon which the silhouettes of the figures appear being set in motion by one single player behind the screen. The light is thrown on to the screen from the stage. Shiva is compared with the player, the world process with the play of the figures which he handles. The Sāṅkhya also knows this simile cf Deussen *G Ph*<sup>2</sup>, p 449 and 460 (*Sāṅkhyakarika* 42 *nataṁ* at 59 *nartakī*). For further elaborations of this simile cf Kṛemaraja *ShSV* 89, 5 ff and in connection with it the footnote on p 377 of Iyengar *ShSV*. It is easy to understand that one chose images and comparisons from the field of theatricals in connection with a God who appears in the sacred legend mainly as the great dancer (consult also Schomerus *H II*, note 20. Shiva as dancer. Yogimuni on *Paramarthasara*, 1 and 5. Shiva as actor. Chatterji *K Sh*, p 45 paraphrases 'atashṭitaṁ' (i.e., 'on its own wall') with 'in Himself as the basis of the universe.

39 This is another simile in vogue among these philosophers because it supports the point of view of Advaita (monism). Cf Barnett, *P Abh*, pp 721 and 723, and Bhandarkar, *V S*, p 129.

40 The term *atashṭita* denotes that which is in a certain *atashṭhā* or *atashṭhāna*, that is, condition. What appears as the universe is nothing but an *atashṭha* of Shiva. See Barnett, *P Abh*, p. 728, stanza 26. 'As syrup, molasses, jaggery, sugarballs candy,



etc. are all alike juice of the sugar cane so the divers conditions (*avasthā*) are all of *sambhu*, the Supreme Self'

) Consult also note 7 on p 6 of our text 'From the *Āgama* literature we know seven *pramātars* as subjects (*grāhaka*) They are (1) *Shiva*, (2) the *mantramahesvaras*, (3) the *mantravaras*, (4) the *mantras*, (5) the *Veṅṇanākālas*, (6) the *pralāyākālas*, (7) the *sakālas*' Cf notes 44, 46 47, 50, 52 7

41 The manifoldness of the universe comes about in the following way When, in the evolutionary process, *Shiva* as *pramātṛ* descends stage by stage—here seven or eight—he suffers greater and greater limitation There corresponds in each stage to the more or less limited *pramātṛ* belonging to it a just as limited *prameyā* The world is as wide or as narrow as the mind that contemplates it To this we must add that not merely in the highest, but also in every other stage *pramātṛ*, and *prameyā*, are in reality regarded as identical

+2 The term *anvaya* means being accustomed, or habit The thinkers who chose this term for the relation of subject and object must have had an inkling of our present knowledge that the organs develop in their contact with and adjustment to the peculiarities of external stimuli

43 If, viewing one's own psychological existence as a whole, one says 'I am this,' one identifies the self (*ahantā*) and the 'this' (*idanta*), but at the same time differentiates them also For, now it is the 'I' that is predominant in consciousness, and then it is the 'this' The same holds true with *Shiva* and the universe, with *pramātṛ* and *prameyā*, in the various stages Consult Chatterji's lucid explanations in *A Sh*, p 61 ff

In the stage of *Sadāśiva* the 'this' becomes subordinated to the self in the consciousness of the *pramātṛ* See Chatterji, *A Sh*, p 67 and Barnett, *P Abh*, p 724, the commentary to stanza 14

44 Already in this stage, *Shiva* does no longer appear as one *pramātṛ*, but as many *pramātars* They are under the leadership of *Sadāśiva* and are called *mantramahesvaras* (i.e., great Lords

of the *mantras*), superhuman beings like the Rishis. They are, presumably, a product of popular Shivaism in which the magic formula (*mantra*) plays an important role.

45 Here, self and 'this' are perfectly balanced, one against the other (cf. note 43). The 'this', according to Chatterji, *K Sh*, p. 69 ff., is dominating over the self in this stage, while in the following only the balance is observed. We grant that syntactically the 'this' precedes the self in our passage.

46 Confer note 44. That they belong to a lower stage is indicated by the omission of the epithet *mahat*, meaning great.

47. Confer notes 44 and 46. They are also called *vidyāśāras* (Barnett, *P Abh*, p. 724).

48 Presumably, the same is applicable to *Anantabhattaraka* (i.e., 'the infinitely great Lord') as we remarked already in note 11 in the case of *Sadasiva*.

49 The term *sākha* (i.e., branch) applies to a school of philosophers or to the followers of a *guru* (i.e., teacher). The latter whispers the *mantra* of his *sākha* into the ear of the student when he is being initiated. The *mantra* constitutes the initiation formula.

50 The phases of *mantras*, *mantravaras* and *mantramahesvaras* designate so many stations which the Yogin on his path to salvation has to go through. Confer Ksemaraja, *ShSV*, 124, 9 f. 'When by stages, the worth (and power) of the *mantras*, *mantravaras* and *mantramahesvaras* is attained, there springs up the capacity for another creation, that is to say, one becomes the architect of (a universe) to be modelled according to one's own wishes.'

51 The concept *sāra* (i.e., nucleus) corresponds to our potentiality in this case. The nucleus of a being is its potentiality, or, what may become of it.

52 He who rid himself of the organs (*kāla*) by means of knowledge is called *viśāṇākāla*. *Kāla* here is used in a third meaning to be kept distinct from the two other meanings (cf. notes 11 and 25). The term refers to the organs by which the soul is

fettered to the world or by which it clings to the world. Whether our system, like that of the Pāśupata sect (cf Bhandarkar, V. Sh., 122), understands by it all *tattvas* from 1 to 23 remains obscure though it seems probable.

There is no unanimity among the texts as to the classification of the *Vijñānākālas* in the hierarchy of the different *pramāṇas*. On the authority of Barnett, *P. Abh.*, p. 724 (commentary to stanza 14) the concept *vijñānākāla* comprises all of the three classes named above, *vis*, *mantramahesvaras*, *mantrivaras* and *mantras*. Though it seems as if our passage in question separates the *vijñānākālas* from these classes it may be due merely to the somewhat obscure way of stating it. That Ksemarāja shares the view of Abhinavagupta, his teacher, which was just stated, is plain from the passage on p. 12a.

53 This qualification is due to the doctrine of the three *malas*. *Mala* means dirt, soiled garment. This *mala* dulls the individual soul and keeps it from recognizing its identity with Shiva. One distinguishes the following *malas*:

(a) *Ānavamala* is the primary *mala* (*mūlāmala*) on which depend the following two kinds. This *ānavamala* is that species of *mala* which transforms the soul into an *aṇu* (i.e., atom, a small, limited and, hence, individual entity). It is the evil of individuation.

(b) *Māyāmala* (i.e., the *mala* of *māyā*) is the *mala* that gives to the soul its bodily form.

(c) *Karmamala* (i.e., the *mala* of action) is the *mala* which enchains the soul by good and evil action. In one word, *kārmamala* is *karma* (cf Bhandarkar, V. S., 130).

In our passage the *vijñānākālas* are said to be such as are free from the third *mala*, at least in as far as they do not accumulate any new *karma*. But in this matter also there is no unanimity. See Barnett, *P. Abh.*, p. 724, where the *vijñānākālas* appear as entirely free from *mala* 2 and 3, corresponding to their equation with the higher *pramāṇas* (cf note 52).

54 Our author is of opinion that they still have a connection with the *karma* of former existence. The verb *pari ci, i e*, to heap up, is intelligible thus only.

55 Subordinated to the *pralaya*kalas (see note 56) are the *sakalas*. Sakala is one who still retains his organs, he is subject to all three malas

56 Subordinated to the *vyānākalas* are the *pralaya*kalas or *pralaya*kalas. *Pralaya*kala is one whose organs have been destroyed in the dissolution of the world (*pralaya* is the same as *samhāra*, cf. note 2). We are forced to conclude, however, that these organs have not been destroyed altogether, because they appear again in a new *sṛṣṭi*. The *pralaya*kalas are *pramāṇas* of the void (*śūnya*) because their world is in a state of dissolution. According to Bhandarkar, V Sh, 125, they are free from *mala* 2, but bound by *mala* 1 and 3.

57 After having discussed previously the evolutionary stages from the *mantramahesvaras* down to the *sakalas*, the author now returns to the beginning concluding this section with an account of the two stages lying above the *mantramahesvaras* taking them in their reversed order. Immediately such an arrangement of the material might seem perplexing. Yet it may be justified on the ground that these two uppermost stages are to be represented as fundamentally different from all the rest. In fact they are really no stages of manifestation at all being eternal in virtue of their remoteness from *sṛṣṭi* and *samhāra* (cf. note 11). With them the plurality of *pramāṇas* has ceased to exist. Shiva appears as one only, in harmony with his true nature.

On the lower of the two stages he is called *Śivabhaktarakṣi*. But this stage corresponds to what is otherwise known as *saktitattva* (cf. note 11). See also p. 2b where *sakti* and *Śivabhaktarakṣi* are designated as 'not distinct'.

58 After all the two eternal principles *Śivatattva* and *saktitattva* are included here, thus bringing the number up to 36.

59 The verb *spṣhur* means to palpitate, be agitated, but also to sparkle flash. Because of this double meaning the verb is

especially adapted to the simile of waking from sleep, illustrating the fundamental cosmological idea of this system. In this respect *sphur* resembles *ud mil* and *ud mix*, both of which verbs mean to open one's eyes. *Unmil* occurs on pp 1b, 5b 6a, etc., *unmix* on pp 1b 2b 40a, etc. When Shiva opens his eyes, the universe unfolds itself. Should he close his eyes, the universe is drawn back in again. Indeed, this is more than a mere simile. The process of the world is nothing else but such an experience of the infinite universal spirit. Cf. the first stanza of Kallaja's *Spandakarikā*: 'He who causes the world to rise when opening his eyes and causes it to set when closing his eyes—him we praise.'

These psychological analogies to metaphysical doctrines have their immediate foundation in the analysis of sensory experience as we find it in connection with the Sākhya. Consult Chatterji, *K' Sh.*, p 94 ff and what he says about *buddhi* on p 103.

60 The highest Shiva, *paramasiva*, is the more popular designation of the absolute.

61 Transcendency and immanency. *Paramasiva* unfolds himself by the power of his *śakti* as the universe (immanency). But this is only *one* aspect of himself. In reality, he reaches far beyond into infinity.

62 The noun *cetana* is derived from the same root as *cit* and *citi* (cf. note 7) and means *consciousness spirit*. Elsewhere (cf. Garbe *S'*, p 279) it is used synonymously with the two other terms. Here however, it is distinct from either and stands for *cit* when in the condition of limitation.

63 The process of manifestation sets in with the rise of a polarity between subject and object in that sole reality which had been, up to that time, completely at rest. Subject and object separate and, for the present, the object becomes repressed by negating it. The universe disappears before the eye of the highest *pramātṛ* (cf. Chatterji, *h. Sh.* II 62 ff). Hence, 'the void, the absolutely void' (*śūnyatā*) which, however, has nothing to do with the 'void' discussed in note 56.

64 *Cit* is isolated in as far as during this phase it lacks any object. It is to this situation that the two terms *akhyaṭi* (i.e., non-consideration) and *anasritasiva* (i.e. 'Shiva who is attached to nothing') have reference.

65 There are 240 worlds (*bhuvana*) according to Barnett, *P Abh*, p. 711. On p. 721 he describes these worlds as 'of various shapes being round, square, triangular and of the form of crescents and umbrellas'.

66 According to Barnett, *P Abh*, p. 729 *bhāva* (i.e., entities) are the subjects and objects which go to make up the finite universe.

67 The word *rasa* means both, taste and juice and the passage therefore really reads 'they distinguish themselves in that their *cit* juice is not dried up'. In this connection we might point to the fact that the gustatory nerve reacts only towards solutions.

68 In citations taken from *Āgamas* and *Tantras* there often appear feminine vocatives. This is due to the fact that the doctrines expounded in these works are frequently cast in the form of a dialogue between Shiva and his wife. On *Āgama* cf. note 128, on *Tantra* note 130.

69 The word *bhairava* a derivative from *bhīru* means horrifying. Generally it refers to Shiva being a popular name of his. As such it reminds one strongly of his original character as that of the terrible Rudra of the Vedas. The three heads (*trīśiras*)—from which this *Āgamic* work received its name—are in all likelihood an outcome of the religious imagination of the people. (Compare the idea of Shiva's having three eyes). Speculatively, however, these three heads may have been brought in connection with the three fundamental principles of this and other Shivite systems viz. *pati pasu* and *pasu*.

70 The two works mentioned above are thus designated as parts of the *Āgamic* literature. On *Āgama* see note 128.

71 This *śloka* obviously is meant to illustrate the pure nature of *cit* in symbolizing (*khyā*) it by light. Light constitutes *cit*, the negation of light, therefore, amounts to a negation of *cit* also.

72 The term *jīva* (i.e., living being the individual soul) is synonymous with *pasu*

73 Meant are the works of the Kashmir school in contradistinction to the *Āgamas* On *Spanda* cf note 1

74 As it stands, this quotation is unintelligible, cut loose as it is from its context. A footnote of the editor may throw some light on it. 'Reflecting on the meaning of non-sensical phrases like 'The embankment wants to tumble down' [one must ask oneself] how can there be a wish in [such] a soulless embankment?' Speaking figuratively we attribute will and desire even to lifeless objects. Similarly we ascribe wrongly to *jīva* what really applies to *Paramasatva* only

75 The concept *vikalpa* (i.e., change, diversity, doubt, hesitating reflection) originated with the Yoga, cf *Yogasūtra* 1, 6-9, 42 in Deussen, *G Ph* 2, p 511 ff. According to Barnett, *P Abh*, p 723 (commentary to stanza 11) *vikalpa* is 'cognition of an object as characterized by differentiation from another (*anupāśa*)'. To express it more in the phraseology of Logunov (cf *Abhinavagupta P Y*), the object proper of *vikalpa* comes to be displaced by another one for its sake

To further clear up this concept it is said in the commentary to stanza 68 (Barnett, *P Abh*, p 738) 'The Yogi renounces such "imagination" (*vikalpa*) as "I am a fettered soul, embodied and bound by *karma*, these children and wife are mine by this work I shall obtain paradise or hell. Being inspired by the absolute consciousness, he casts such ideas away into the 'radiance of the Self' and renders himself one with the transcendental subject . . .

Hence *vikalpa* is every thought of the individual soul which draws distinctions, contrary to truth, between the individual objects by bringing some in relation to oneself and excluding others, thus limiting the self

76 The term *citta* (i.e., thought, consciousness, spirit) refers to the organ of thought of the individual soul. Of the same root as *cit* and *cetana* (cf notes 7 and 62) the expression is rather aptly

chosen in that the common root already suggests an affinity between the principles which these three terms represent

According to Ksemuraja, *ShSV*, 73, 8 the concept *citta* includes the three inner senses of *buddhi*, *ahamkara* and *manas* and thus becomes a synonym for *antahkarana* (inner organ). Of this later on. But according to Schomerus, *Sh S*, 138, *citta* ranks with these three inner senses, being fourth and lowest. This is the theory of the Tamil Shivaism which is thus seen to be in contradiction to the Kashmir system.

77 By *vidyā* here is meant the fourth of the five *kañcukas* (see note 11), the impure knowledge (*asuddhavidyā*), in contrast to the *suddhavidyā* mentioned in note 11. *Vidyā* is the principle of limitation which compels the individual soul to exclude (cf. note 75) all other objects from vision in order to become thoroughly conscious of one. Therefore, *vidyā* underlies *vikalpa*.

78 For the meaning of *sanadhi* consult note 5.

79 The term *suddha adhvā* (i.e., the pure, or, perfect path) designates the sphere of the five highest principles from *suddhavidyā* to *Shiva*. The *pramāṇa* ship of the pure path with its two highest principles extends beyond the *pramāṇa* ship of the *vijñānakālas*. The concluding words, highest degree, would indicate this.

80 For *pralaya* and *sakalas* consult notes 55 and 56.

81 These are the three *gunas* really, 'strands twisted into a rope'. The conception originated with the Sankhya. The three *gunas* represent the three constituents of primary matter (*prakṛti*).

(a) *Sattva* (i.e., goodness) is by nature that quality of things which rouses contentment within us. It is light not heavy or oppressing, and clarifying. Its purpose is to enlighten.

(b) *Rajas* (i.e., passion) is that quality in things which stirs dissatisfaction within us. It is stimulating and hence agile. Its purpose is to urge on.

(c) *Tamas* (i.e., darkness) is that quality in things which leaves us in a state of indolence. It is heavy and oppressing, paralyzing our emotions, and generally impeding. To hinder, thus,



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is its purpose ? (Thus according to Deussen, *G Ph* <sup>1</sup>, 1, III, p 428, explanation of *Saukhya-kārikā* 13)

The triad of *gunas* corresponds to the triad of *sukha* (i.e., pleasure), *duḥkha* (i.e., sorrow) and *moha* (i.e., confusion, delusion). Indeed, they are interchangeable (cf. Abhinavagupta, *P Y*, 51, 2). The *gunas*, or their corresponding psychical elements combine to make up the experience of the *paśu*, the individual soul.

82 Since, as was said before, *paśu* and *paśu* are in reality identical our system has, therefore, to find a corresponding triad for the *paśu* state. Consequently, the system establishes for *paśu* the triad *jñāna* (i.e., knowledge), *kriyā* (i.e., activity) and *māyā* to which little importance is attached elsewhere.

We are not surprised when *māyā* is included in the pure sphere of Shiva, because we know that our system reckons besides the ordinary *māyā* (*avuddhamāyā*, i.e., impure *māyā*) also with a *suddhamāyā* (i.e., a pure *māyā*) which is identical with the highest *śakti* of Shiva.

83 *Citi śakti* is a synonym for Shiva *śakti* or, preferably, simply *śakti*. Cf. notes III and 11.

84 The *māyāpramāṇa* is the subject of knowledge of the impure path, in the sphere of limitation. It consists of *pralaya*, *lālas* and *sakalas*, see notes 55-6.

85 The term *pradhāna* (i.e. basic element) does not in this passage refer to the *Sāṅkhyan* much liked *pradhāna*, meaning primary matter, a synonym for *prakṛti* and *avyakta*. Rather, it is the material which especially the organ of thought of the individual soul *citta*, busies itself about, fashioning its creation—which is the empirical world—out of it.

86 In the world rest, *citta* cannot avail itself of the body and of life as a *pradhāna* for its activities. However the *samskāras* (i.e., impressions after effects) are at its disposal. These are the imprints received in a former existence (in the *sakala* state cf. note 55) due to contact with the world of bodies. Being a part of *puruṣa* (cf. note 94), the vehicle of the *samskāras*, *citta* wanders with it from existence to existence. See Hemaraja,

ShSV, 73, 8 (commentary to *sūtra* 1 of the 3rd *ummeśa*) 'Citta migrates—i.e., goes from womb to womb—being attached to the functions of *sattva* and the other *gunas* (cf note 81), because it is ignorant of the fact that its true nature consists in *cit*'

87 That he should do thus is due to *citta*. By *vyutthita* (i.e., really, one who has turned away from something, is distracted) these texts characterize a person who enjoys the ordinary, everyday affairs of the world, has, therefore, an antithetical character to that of a Yogin. The verbal noun, *vyutthāna*, designates the activity of such a person, which is opposed to *sanādhi*. On this point consult *Yogasūtra*, 3, 9, 37, in Deussen, *G. Ph.*, pp. 529 and 533.

88 The text reads 'māyīcāṁ pramatā'

89 These are the 77 *sūtras* ascribed to Vasugupta which constitute the foundation of Kashmir Śaivism.

90 The inherited intellectualism of the Indian doctrines of salvation is rather prominent here. He who does not attain this knowledge of the *ātman* with all its finally ramified details will not partake of salvation. On the different means of salvation to be found within our system consult note 133.

91 By their predilection for enumerations our philosophers prove their relation to the followers of the Sāṅkhya. However we believe that just this passage shows better than any other that it is by no means a mere *passé temps*. If salvation does depend on the correct knowledge of all these details of which none must be forgotten or overlooked then it is natural, in the interest of the catechumen, to make use of this aid to memory.

92 *Jada* (i.e., cold, rigid, soulless) characterizes the purely material, the object of which another may be conscious but which is not conscious itself (cf Garbe, *S.*, p. 374).

93 The term *stātantṛya* (*nomen abstractum* of *stātantṛa*, cf note 9) designates this resolve of *Śivabhaṭṭāraka* to become limited as an act of spontaneity. It is not merely a link in the causal chain—it is a creative act, a *primum datum*.

94 The body is frequently compared to a city with nine gates. Here, *puraṣṭaka* (i.e., the eightfold in the city) refers, as in the

Indians to see and acknowledge behind the different forms of expression the common basic idea. Keyserling, perhaps goes too far in his *Schöpferische Erkenntnis* when he says that the Hindus are always conscious of their philosophemes being but symbols of their meanings, but words for what cannot be expressed in language. Nevertheless he thereby calls our attention to an essential difference in philosophy between the point of view of the Indians and our own. The Indian does not take the philosophical system as such as serious as we do. What he regards as essential is not the system but the fact that its originator or adherent endeavors to find by it the absolute and hence, salvation. Consequently, the Indian is enabled to hold two logically exclusive points of view ('*darsanas*') at one and the same time. Cf. the combination of Sāṅkhya and Vedānta in *Bhagavad Gita* and elsewhere but above all the recognition of Vaiśeṣika Nyāya Sāṅkhya Yoga Mīmāṃsā and Vedānta as six orthodox systems despite their rather diverging forms and tendencies.

102 In what follows the author attempts to demonstrate the correctness of the *sūtras* on the systems known to him. As is the usual practice (cf. Maṇḍava's *Sārādaśanūsāṅgraha*), in enumerating them he starts with that doctrine which has the least affiliations with his own. Then ascending higher and higher, he gradually approaches truth which is attained in his own system. Remarkable is the unprejudiced way in which our author places the two orthodox systems of Nyāya and Mīmāṃsā right after the despised Cārvākas and before the heretic Buddhists and the Mādhyamikas a variety of the latter. However, we grant that, generally speaking the *tattva* series of the Trika was for him decisive. That is to say his classification of doctrines depended on the problem as to whether the fundamental principle of any particular system could be identified with a lower or higher *tattva*.

103 On the Cārvākas or materialists—so called after Cārvāka who was one of the founders of the doctrine—cf. Deussen, *G. Ph.* I, 1 III p. 194 ff. Whole textbooks have not come down to us. Their literary fragments have been gathered from quotations by

Hillebrandt, *Zur Kenntnis der Indischen Materialisten* (Festschrift for E. Kuhn) There we can find also this very citation with which Ksemarāja presents us, the characteristic *sūtra* is supported by Śaṅkara, Haribhadra and the commentary to the *Kusumañjali*

104 On the Nyāya, the system of Indian logic and dialectics of the section in Garbe, *S*<sup>2</sup>, p 174 ff which, though short, gives the essential points

105 In regard to the *termini technici buddhi, jñāna*, etc., we have to bear in mind here and in the following that our author takes them in the sense that fits his system. He does so without concerning himself with what the followers of other systems understand by them. Thus *buddhi* is the highest of the three inner senses (cf. note 76), and appears in the series of *tattvas* as the 23rd principle. It is the power of judgment, a reminiscence from the sphere of pure knowledge. Thus, an organ of the individual soul and a vehicle of universal and abstract ideas, *buddhi* judges and regulates the concrete objects of experience by measuring them on those normative and universal ideas (cf. Chatterji, *K Sh*, p 106 ff)

106 The term *jñāna* here is of course, to be discriminated from the aspect of *śakti* (cf. note 97) bearing the same name. In our passage it refers to that kind of knowledge which is common to all living beings, namely, the knowledge that is mediated by the senses (and, hence, is false). Cf. Ksemarāja, *ShSV*, 11, where the second *sūtra* reads in the form Ksemarāja approves '*jñāna* is bondage' (see *ib*, 24, 9 and 125, 12). For the double meaning of *jñāna* cf. Garbe, *S*<sup>2</sup>, p 371, note 4. His first definition of *jñāna* paraphrases exactly what our author understands by it. 'The mechanical functions of knowledge belonging to the inner organs and originating under the influence of the objects.'

107 This statement concerning the identification of *ātman* with the void as maintained by the Naiyāyikas has its reason in that these philosophers hope to find salvation from *saṁsāra* in a state of absolute unconsciousness (cf. Garbe, *S*<sup>2</sup>, p 175)

108 On the *Utmānsā*, more correctly *Karmamīmāṃsā*, the doctrine which teaches salvation by ritualistic works, cf. Deussen, *G Ph*<sup>2</sup>, I, III, p. 389 ff.

109 *Upādhi* (i.e., *appositiō*) is everything that is related to a thing without really belonging to it or without ever entering any close connection with it (Garbe, *S*<sup>2</sup>, p. 231).

110 The soul (*ātman*) is capable of being apprehended directly in the experience of the 'I'.

111 *Saugatas* (i.e., followers of *Sugata*) is an appellation of the Buddhists. *Sugata* (i.e., one who fared well) is, like *Tīthagata*, an honouring surname of *Siddhārtha Gotama*.

112 Of the various metaphysical systems which—contrary to the master's will—soon sprang up within Buddhism our author may have in view the *Kṣāṇikavāda*, i.e., the doctrine of momentary destruction. The expression *jñānasāntāna* (i.e., continuity of consciousness) would indicate it. This term is used by the *Keapika* vādins to denote a continuous series of conscious experiences. These they think of as points, each of which is connected causally neither with the preceding nor the following one. Only the event of the moment possesses reality.

113 *Srutyanta* (i.e., end of the *śruti*) is synonymous with *Vedānta* (i.e., the end of the *Veda*), because *śruti* (i.e., hearing)—as a collective name for all revealed texts—coincides with *Veda* in the widest sense of the word. Yet, our author does not mean the *Vedāntins* when he speaks of knowers of the *Srutyanta*. Rather, he thinks of knowers of the *Upanishads* in general in accordance with the original meaning of *Vedānta*.

114. The term *prāṇa* (i.e., wind, breath, life) appears repeatedly in the *Upanishads* as the fundamental principle (cf. Deussen *G Ph*<sup>2</sup>, I, II, *Index*).

115 By *Brahmavādins* (i.e., advocates of the *Brahma* doctrine) we have to understand likewise philosophers who base their teachings on the *Veda*.

116 The specification 'of non being' (*abhāva*) shows that we have to do with those *Brahmavādins* who hold that the world

spring up from non being (*asat*) For the Vedic speculations concerning being and non being, *sat* and *asat*, as the world ground, consult Deussen *G Ph*<sup>3</sup>, I, II, ¶ 117 ff and Geldner, *Der Rigveda in Auswahl, Kommentar*, p 207 ff These Brāhmayādins, our author remarks rightfully, recognize the primary principle in the void (*sūnyā*), that is to say, in what the empiricist, but not the metaphysician, regards as void

117 On the Madhyamikas, the followers of *Madhyamaka* (i.e., the system of the middle path) who represent a philosophic movement within Northern Buddhism, cf. the article by L. de la Vallée Poussin in the *Encyclopædia of Religion and Ethics* According to this authority, these philosophers deny not only the reality of the individual (*puṅgava*), as do the textbooks of the Pāli canon, but also that of mental phenomena (*dharma*s) Moreover, they negate not only the existence of suffering beings, but also that of the inflicted pain 'All is void To eliminate the *dharma*s associated with the 'thirst is in their opinion, possible for him only who has realized their radical unreality

118 On the Pāñcarātras or Bhāgavatas cf. Deussen, *G Ph*<sup>4</sup>, I, I, p 62, *G Ph*<sup>3</sup>, I, III, pp 36-259 ff, Bhandarkar, *V Sh*, p 38 ff, Garbe, *S*<sup>1</sup> pp 63 and 165 The derivation of the name Pāñcarātras is doubtful It means of five nights and may have originally referred to a festival lasting five nights, or five days

119 Here we have to do with the three *padārthas* (i.e., main concepts/categories) of the system Consult Madhava, *S D S*, p 45, where *prakṛti* appears as *acit* (i.e., 'absence of spirit') or *drśya* (i.e., the visible), Vāsudeva is *Īśvara* (i.e., Lord) and the individual souls (*jīvas*) as *citas* (i.e., spirits)

The designation of the individual souls as sparks of the Exalted One must be compared with the ancient simile of the wheel of fire (*alātacakra*), cf. Deussen, *G Ph*<sup>3</sup>, I, II, p 212

120 In spite of the proximity of the *terminus prakṛti*, *pariṇāma* cannot be taken in the technical sense of the Sāṅkhya, i.e., as meaning 'constant change,' but, rather, 'finally,' 'lastly' The latter is the common signification when at the beginning of a



compound. There is no reason why the author should use the technical concept in this connection. On the other hand, our translation here is well adapted to the context. For, the Pāṇicaras themselves and the common interpretation of the system as well tell us that the fundamental principle is not *prakṛti*, but Vasudeva. Nevertheless, it remains uncertain how our author would fortify his contention of the primacy of *prakṛti*.

121 The term *avyakta* (i.e., the unmanifest) is a name for *prakṛti*, primary matter, having been taken over from the Sāṅkhya.

122 On the Sāṅkhyas consult Garbe, *S<sup>3</sup>* Oldenberg, *U B*, pp 206 258, Deussen, *G Ph<sup>3</sup>*, 1, III, pp 408 506.

123 See note 52 with reference to the *Vijñānakalas*. Our author identifies them here with the *puruṣas* of the Sāṅkhya. The latter are the souls who have freed themselves by means of *vitarka jñāna* (i.e., discriminating knowledge) from *prakṛti* and are, therefore, liberated.

124 Cf note 113.

125 Cf note 116. For *Isvara* consult note 11.

126 The *Vaiyākaranas* are the advocates of *vijākaraṇa*, linguistic analysis or grammar. Their doctrine, likewise, makes for salvation and is esteemed highly by Madhava and our author as well. Judging by the position which the *Vaiyākaranas* occupy here in Kṣemaraja's enumeration (cf note 102), they must, in the latter's opinion, come very near the truth. For the doctrine of the *Vaiyākaranas* consult Deussen, *G Ph<sup>3</sup>*, 1, III, p 398 ff, also Abegg, *Sphoṭa* and *E W K*.

127 The *Sabdabrahman*, the Brahman of the word, is that phase of the revelation of the deity in which it appears as the eternal word (of the Veda). Being a fundamental conception of the *Vijākaraṇa* (cf Deussen and Abegg, *I c*), our author rightly brings it in connection with *pasyanṭi*, the Trika concept. For, *Vijākaraṇa* distinguishes two forms of manifestation in the one, eternal Brahman. These are the sum and substance of all objects on the one hand, and the totality of the words that have reference to these objects (*sabdabrahman*) on the other. The Trika,

similarly, differentiates two forms in *paramasiva*. from all time the universe of objects has been in him potentially and, likewise, the universe of the thoughts and words yet unuttered. This last one is called *parā* [vāc], the highest [word]. It appears as *paśyanti* [vāc], the 'seeing' [word] when the universe is still in the first stages of its development. Being the divine view of the whole universe in its undifferentiated form, *paśyanti* must yet be beyond all experience. But, by means of *madhyamā* [vāc], the middle [word], it becomes *vaikhari* [vāc], empirical speech (see Chatterji, *K. Sh.*, p. 3 ff.). According to Chatterji, *ib.*, p. 4, note 2, in a commentary to the *Alaṅkāra Kaustubha*, *vaikhari* is derived from *khira* or *khru*, i.e., nose, or, rather, vocal organ. Though untenable philologically, this speculation, nevertheless, throws light on the Indian conception of *vaikhari*.

For *sādāsiva* see notes 43 and 44. A passage in Pūrṇa-ānanda's *Śat cakra nīṭipana* (cited by Barnett in Grierson and Barnett, *L. V.*, p. 14) bears on the relation of *sādāsiva* to *vāc*. *Sādāsiva* is said to live in *ākāśa*, that is, in the ether or empty space. On the close relation of *ākāśa* and *śabda* or *vāc* consult Chatterji, *K. Sh.*, pp. 131-4.

128 The *Saṅgamas*, or, *Āgamas*, κατ' ἐξοχήν represent a group of literature that still remains little known. The name *Āgama* signifies a doctrine which has been transmitted uninterruptedly from one generation to the other (cf. Bühler, *ZDMG*, 36, p. 653). Buddhists and Jains also employ the name for certain portions of their sacred literature. Winternitz, *G. J. L.*, 3, does not make mention of the *Āgamas*.

That much is certain, that they are writings which have been placed by some Shivaite sects beside or, in practice, above the Vedas even as their authoritative religious texts. Farquhar, *O. R. L. I.*, p. 191, names as such the Sanskrit School of *Sāṅga Siddhānta*, the Tamul Shivaite, the Kashmir Shivaite and the *Vīraśaivas*. This group must be distinguished from the following one which rejects the *Āgamas*: the *Pāśupatas*, the *Lakulīśapāśupatas*, the *Kāpālikas*, *Nāthas*, *Gorakṣanāthīs* and *Rases'varas*.

They enumerate 28 Āgamas. According to Schomerus, *Sh S* p 14, they are divided into two groups: ten Āgamas of a higher and eighteen of a lower origin. To these must be added a great number of so called *Upagamas*, i.e., auxiliary texts.

Schomerus, *Sh S*, p 15 says: 'Every Āgama is said to consist of four parts, called *kanda* *vidyākānda*, or *jñanakānda*, *śogakānda*, *kṛiyakānda* and *caryakānda*. They say, the *jñanakānda* leads to the knowledge of God and *śogakānda* to the concentration of the mind upon an object. The *kṛiyakānda* supplies information concerning all functions necessary for consecrating an image of the deity, beginning with the digging preliminary to laying of the foundation. The *caryākānda* teaches the method of worshipping.'

Of immediate value to us here is one of the statements by Iyengar, *Outlines*, p 151 ff concerning the contents of the Āgamas: 'Shivashakti is the cause of the bondage of all beings and also of their release. She is the eternal Word, the subtle link between concept and utterance. To this is attached the whole doctrine of *mantras*. The theory of the existence of a system of Yogic nerves and circles in the body is taught' (cited according to Farquhar, *O R L I*, p 195). With this is to be compared the discussion in note 201.

According to Chatterji, *K Sh* pp 11 and 10, the Āgamas contain a dualistic doctrine or at least have been interpreted in a dualistic or pluralistic sense before Vasugupta established the Kashmir School of Shivaism.

Opinions differ widely as to the age of the *Sarvāgamas*. Farquhar, *O R L I*, p 194, thinks they are of recent origin and places them, however very provisionally, into the seventh or eighth century A.D. Schomerus, *Sh S*, p 12, on the other hand, believes he is justified in saying that at least the beginnings of the Āgama literature reach back to pre-Christian times. And, from the archaic meters, words and forms V. V. Ramānujan (according to Schomerus, *loc.*) draws the conclusion that the *Sarvāgamas* are not later than the first Buddhist council. Confer besides Farquhar, *O R L I*, *Index* also v. Glasenapp, *H*, p 201 ff.

129 By *arhatas* (i.e., the dignified) our author means the Jains. For information about them the article by Hermann Jacobi in the *Encyclopædia of Religion and Ethics* may be consulted. In metaphysics the Jains maintain the eternal existence of matter which consists of atoms. All things are made up of the manifold combinations which these atoms enter. The atoms are not constant by nature but are subject to change or development which consists in that the atoms assume different qualities (*gunas*).

130 The Tantrikas profess the doctrines laid down in the *Tantras*. Since the *Tantras* are the textbooks of the Śaktas, Tantrikas and Śaktas must therefore, be identical. Originally, *tantra* means weaving loom then warp and, finally, foundation, norm, rule. Only very recently has the *Tantra* literature become better known through the publications of Arthur Avalon (pseudonym for J. C. Woodroffe). The *Tantras* are very closely allied to the Āgamic literature discussed above. That the limits between the two are not sharply drawn may be seen already from the fact that the names of both are often used promiscuously. Indeed at times their identity is asserted (cf. Schomerus *Sh. S.* p. 16 and Chatterji *K. Sh.* p. 7 ff).

Like in the Āgamas in the *Tantras* also four *kinds* (see note 128) are differentiated. What is given by Farquhar *O. R. L. I.* p. 200 as the contents of the *Tantras* coincides strikingly with the contents of those parts of our text which deal mainly with the concepts of *śakti*, *mantras*, *nidhis* and *catras*. See note 201 and *Introduction* Section VII.

According to the passage of our text the Tantrikas believe in a transcendent *ātman*. For the Śāktas consult *Minicol. I. Th.*, p. 180 ff.

131 Only the *Saṃnyāgas* can be meant here by texts teaching the immensity of the *ātman* as our author says. They are called *āmnīya* here which is a synonym for *Āgama*.

132 Differing from both Tantrikas and the followers of Shuism the Trika teaches the transcendency as well as immanency of the *ātman*. Cf. note 61.

133 Should knowledge—as a means to salvation—not have been granted, there remains still the possibility of becoming liberated by the grace of Śhiva (see note 6) who, from his own free choice (*svātantrya*), grants it to whomever he may choose. Though, according to Barnett, *P Abh*, pp 719 and 746, grace is a mere factor within salvation by knowledge, in our passage it is a way of salvation independent of and side by side with it. The way of grace we grant, is like a foreign element in a system otherwise thoroughly philosophically oriented, being mentioned occasionally and in passing only. It is one of those outspoken theistic elements which come to the foreground more in the Śhivaism of the Tamil South than in the Śhivaism of Kashmir. Confer the central importance of the dispensation of grace in the hymns of Manikka Vās'aga (Schomerus *H M*)

134 Cf Chatterji, *K Sh*, p 146

135 The three following quotations are meant to merely substantiate the 1st sentence. They have nothing to do with the enumeration of the systems as such

136 Desire always causes bondage. Salvation presupposes freedom from all desire even the wish to be liberated

137 A second explanation with a totally different aim is added to the first interpretation of the *sūtra* (cf note 28). First, the interpreter enlarged upon the principles of the various philosophical systems, and now he is concerned with the psychological conditions of the Yogin. This bifurcation in the interpretation of one and the same *sūtra* is conditioned by *darsana* and *sthiti*, which terms allow of a variety of explanations

In the beginning, *darsana* was taken in the sense of 'system' which, though secondary, may however be thought of first in a philosophical treatise. But here, *darsana* is understood in its original meaning of 'seeing' which, however, is further developed into that of 'perception' in general

Here as in the first explanation, *sthiti* is used in a sense that comes close to the original meaning of 'coming to a stop'. Yet, here it does not mean the stop put to any philosophical speculation

(cf note 100), but 'coming to a standstill' and, hence 'cessation' (*visranti*), in particular the cessation of the external perception in the consciousness within when it has achieved the identity of the perceived object with the perceiving subject

138 For this translation which of necessity, is more of the nature of a paraphrase see Barnett, *P Abh*, p 722 verse 10 with commentary

139 In everyone of these *sthitis* Shiva reveals himself to the Yogin The simile of the impersonations or rôles would however, fit better the first interpretation of the *sūtra*—a supposition borne out by the fact that the first explanation rather than the second one portrays the thought of the author of the *sūtra* (cf note 8)

140 The 'fourth' (*turiya* or *turya*) condition of the soul, as the highest condition of pure spirituality, follows the three conditions of waking (*jagrat*), dreamsleep (*svapna*) and dreamless deep sleep (*suṣupti*) In our system however *turiya* appears personified in female form as the 'high Lady'—in respect of the manifestation of *parīśakti* But what is more significant, *turiya* occurs in closest relation with the following three *kṛtyas* (cf note 2) emanation, stabilizing and reabsorption This is in harmony with the commentary on *ShSV sūtra* 38 of the third *anucṣa* where *turiya* is said to be the source of all these three *kṛtyas* Having become one with the world spirit in *turiya* the Yogin accomplishes the creation of the universe no less than its stabilizing and destruction (cf note 50) The concept *turiya* which originally, was purely psychological is here psychological and cosmological at one and the same time Moreover, in this place clearer than elsewhere, there comes to the foreground the idea that knowledge and existence are identical—an idea which is fundamental not solely to our system but to others as well

141 Cf *sūtra* 7

142 Instead of *amaleha* (i.e., 'licking') which our text has and which is meaningless we prefer the reading of *kha amaleha*, from the root *hid* (middle), meaning 'being careless reckless

143 A final remark no less deep than beautiful what we care for moves and takes possession of us

144 A *samsārin* is one who is subject to *samsāra*

145 Cf note 76 The concept is taken over from the Sāṅkhya and coincides in general in regard to its meaning with the *terminus* as the Sāṅkhya uses it On *buddhi*, *ahankāra* and *manas* confer the copious and shrewd observations of Chatterji in *K Sh*, pp 93-117

146 Also this concept has been taken over by the Trika from the Sāṅkhya There are five senses of perception, called *buddhindriyas* or *jñānendriyas* In proper sequence they are

- (a) The sense of hearing (*śravanendriya*),
- (b) The sense of touching (*sparsendriya*),
- (c) The sense of seeing (*darśanendriya*),
- (d) The sense of tasting (*rasanendriya*)
- (e) The sense of smelling (*ghrāṇendriya*)

Cf Chatterji, *A Sh* p 117 ff

147 This concept too originates from the Sāṅkhya There are, likewise, five senses of action called *karmendriyas* In proper order they are

- (a) The ability to speak (*vāc*, really 'voice'),
- (b) The ability to grasp (*hasṭa*, really 'hand'),
- (c) The ability to move about (*pāda*, really 'foot'),
- (d) The ability to evacuate (*pañu*, really 'anus'),
- (e) The ability to enjoy sexually (*upastha*, really 'lap')

Cf Chatterji, *A Sh* p 117 ff

148 The good no less than the evil deed is *karmavīra* (see note 53) And, vice versa, there springs as little disadvantage for the perfect soul from an evil deed as from a good one Essentially like all Indian religious philosophies our system is ethically neutral Everything depends on knowledge alone Very characteristic in this respect is the 70th stanza in Abhinavagupta's *P Y*, which reads

A hundred thousand horse sacrifices he offers up  
 Brahman murder he commits a hundred thousand times  
 With thought on highest truth untouched by merit or blame he  
 remains unstained

The horse sacrifice is the most meritorious deed, the murder of a Brahman the most heinous one, according to the old Brahmanic view.

149 The exact correspondence between these five *saktis* and the five *kañcukas* starting with *kala*, etc., ought to be noted. One will then be enabled to make the latter (cf. note 11) more precise in their meaning.

150 'The monism of the Lord' is the author's designation of his own system. Confer note 36.

151 The term *suddhetaradhran* means the path that is different from the pure one, called also *asuddhādhyan*, i.e., the impure path. To distinguish it from the pure path (see note 79), it characterizes the sphere of the 31 lower suchnesses from *māṇā* to the earth which are the principles of the limited subject-object.

152 The author attempts to discover the five cosmic processes (see note 2) in five psychological ones—however not without force and scholastic artificialities. The fourth point which he makes remains entirely obscure, and none of the three readings supplies a satisfactory meaning. The one we selected is the reading of codex *ka*.

153 This work by our author has been preserved and has likewise been edited in the *Kashmir Series of Texts and Studies*.

154 The term *Blahesvaryu* means 'being a great Lord' and is a *nomen abstractum* of *mahesvara*, 'the great Lord', i.e., Shiva. It denotes the state of the perfected soul in which the latter is conscious of its identity with Shiva.

155 The concept *jvanmukta*, i.e., liberated during lifetime, is met with elsewhere also.

156 This sentence defies adequate interpretation. Perhaps, we are to bring it in relation with a remark in the concluding section of the commentary on the last *sūtra* which is to the effect that one should always busy oneself with the *atman*, being firmly



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156 This sentence defies adequate interpretation. Perhaps, we are to bring it in relation with a remark in the concluding section of the commentary on the last *sūtra* which is to the effect that one should always busy oneself with the *ātman*, being firmly

determined and thus excluding every activity that may have a different aim

157 The psychological interpretation of the five processes begun in the commentary to the last *sūtra* is continued here

158 The macrocosmic emanation is identical with the microcosmic process by which the world of sense appears due to the perceptual processes of seeing, hearing, etc. The forces (*śaktis*, cf. note 15) which are at work in perception are called goddesses—a concession to the popular polytheism

159 To the macrocosmic phase of 'stabilitating' there corresponds the psychological state of a natural delight in the phenomenal world. The cause of the existence of this world is the pleasure which we find in it

The change of the subject here is necessitated by the context, though it is not expressed formally in the text

160 To the macrocosmic reabsorption there corresponds the psychological experience of the Yogin when, in his meditation, the empirical universe is vanishing. The word *cimarsa* means really 'touching', then investigating, scrutinizing, reflecting. We have rendered it by 'meditation'. According to Kṣemarāja *ShSV*, 116, 14, it is the experience of the Yogin by which he acquires knowledge of the true nature of his own self, *ib.*, 120, 4 we read that it consists in *turya* (see note 140) and *camatkara*. This latter expression is peculiar and offers an opportunity for studying the inner experience of the Yogin. It means 'to cry "*camat*"', that is, to exclaim with astonishment. Thus, the word describes the moment of ecstasy when the Yogin is becoming enlightened

161 'The mountain of manifoldness' is the error which makes us differentiate between subject and object, between the all-soul and the individual soul

162 This quotation whose origin the editors of our text consider uncertain breathes a different spirit from our system. Loving devotion (*bhakti*) in this stanza contrasts with *samādhi* ('retreat') which elsewhere (see note 5) is regarded as a means of salvation. The 'you' sounds altogether too theistic for our

system, for here we ultimately have to transcend the 'you' in order to reach the 'pure I'. The stanza might come from a text of the Shivaite Bhakti movement, if not from a Vishnuite text. Presumably, it was quoted by Kṣemarāja just on account of the verb *paramars* (from the same root as *vimarsa*) which is used in it. About the Shivabhakti consult Macnicol, *I Th*, p. 160 ff.

163 To the macrocosmic concealment (*vilāsa*) which takes place in the phase of the world rest there corresponds the state of the individual soul which—though experiencing reabsorption in virtue of *vimarsa*—has, nevertheless, not yet reached ultimate liberation. The *samskāras* keep the soul in *samsāra* by producing a germ or seed (*bīja*) for a future existence. Although the *samskāras* may have been neutralized in *vilāsa* for a time—take it as a cosmic or a psychic event—they resume their activity at once in a new *srsti* and create new *samsāra*. The Yoga distinguishes between two kinds of *samādhi*. First, the *sāhya samādhi* (i.e., the *samādhi* that is still burdened with *bījas*), so called because the dispositions (*samskāras*) still continue to have an influence in it; secondly, the *nirbīja samādhi* (i.e. the *samādhi* that is free from *bījas*), so called because all dispositions have disappeared therein. On this doctrine which corresponds exactly to and probably is the foundation of the Trika doctrine developed here, consult Garbe, *S Y*, p. 14.

164. For the change of the subject see note 159.

165 The fifth *kṛtya*, that is *anugraha* or the dispensation of grace (cf. note 2) is strangely referred to in the *sūtra* by a term which elsewhere applies to the fourth *kṛtya*. It is, therefore, natural to assume a corruption of the text of the *sūtra*. However, *anugraha* is purely psychological and has really nothing that would correspond to it in the cosmological scheme. Especially at this point one is impressed by the scholastic way of thinking constructively. With the idea of the number five in mind one added a psychological conception, the dispensation of grace, to the four original conceptions of a purely cosmological character, to wit, emanation, stabilization, reabsorption and concealment which

were only subsequently interpreted psychologically also. Dispensation of grace can, of course, not be interpreted cosmologically and, hence, it has in the cosmological series really the function of a mere hanger on. For psychology and soteriology, however, *anugraha* is most important for it signifies the final triumph over those four processes of *samsāra* which is accomplished in salvation (cf. note 2).

The following is meant to explain the expressions of *hathapāka* and *alamgrāsa*. Both terms have reference to the ultimate disappearance of all factors leading to further *samsāra*.

The term *hathapāka* means 'violent cooking' or 'bringing to maturity persistently, unswervingly'. Perhaps it corresponds to the *malaparipāka* of the *Saṃvatsiddhānta* which Schomerus, *Sh. S.*, p. 282, defines as follows: 'Malaparipāka means that the influence of *avatamala* upon the soul is suppressed, that it is but loosely connected with the soul like a ripe fruit with the tree'. . . Liberation through *anugraha* or *śaktinipāta* immediately follows *malaparipāka* as it would *hathapāka*. Moreover, *hatha*, the first part of our compound, reminds one strikingly of *hathayoga*, the designation of the later and more intense and complicated form of Yoga (cf. note 182).

The term *alamgrāsa*, i.e., 'devouring plenty', is explained in *sūtra* 14 and the commentary thereto.

Both, *hathapāka* and *alamgrāsa* belong to those formations of concepts which indicate a connection between Yoga and the age-old fire penance (cf. the earliest word for asceticism, *tāpas*, i.e., heat, glow).

166 In this place a bit of ancient, real magic is protruding into our system. The author is conscious of its inferiority. He mentions it, therefore, only by the way and where he dwells at greater length on this part of the old traditional teaching as in the *ShSV*, he places this magic conception as *śaktipāya* (i.e., that particular means [of salvation] which employs *śakti*) after or below *sūmbha* *śopāya* (i.e., that particular means [of salvation] which has *Shiva* as norm). The latter, being a philosophic discipline founded on

knowledge corresponds to what has thus far been developed in our text. Nevertheless Ācārī did not quite want to relinquish any reference to the *mantras* tradition had too great an influence. On the other hand, these magic conceptions and practices are very intimately connected with those profound ideas which turn around the eternal word (*paravac* or *parāvāksakti*) and which we discussed in note 127.

167 The basis of this form of magic is furnished by the assumption of a secret correspondence between the *saktis* of the universe and the sounds of the [Sanskrit] language or, rather, the letters of the [Sanskrit] alphabet. We may even speak of an identity of *saktis* and sounds and not merely of a correspondence between them. The philosophical reason for this identity is as follows. There are the two highest forms of Śiva's manifestation (see note 127) *parasakti* as the sum total of all objects and *paravac* as the sum total of the corresponding words. As these two are ultimately identical so also the different *saktis* which have their origin in *parasakti* and form the world of objects and the individual sounds which have their origin in *paravac* and constitute the world of speech. He who masters all sounds by rightly making use of the *mantras* (i.e. the magic formulas) which are made up of them is master also of the whole circle of *saktis* and consequently of the highest *sakti* as well. In the end such mastery amounts to the same as having knowledge and leads therefore to *sahitya* and hence to salvation. But the *mantras* as such represent merely a linkage of sounds which are totally ineffective. How they become effective — shown by our author in the *ŚhSV* (cf. Iyengar, *ŚhSV* p. 358 with note and p. 359).

168 Perfect consciousness of the I (*pīrṇa ātma vimarsa*) is the consciousness of the identity of self and universe. The real meaning of *vimarsa* is scrutiny, deliberation of the *vimarsana* of p. 24b which we have translated by meditation. The term is rendered by Barnett sometimes 'reflection' other times 'intelligence', Iyengar translates 'meditation' 'discriminative inquiry', 'consciousness'.

169 The Devanāgarī and the other Indian alphabets that are modelled on the same principle really end with the lingual *l* and comprise 48 letters. Of these 14 are vowels, 5 gutturals, 5 palatals, 5 linguals, 5 dentals and 5 labials, to these must be added 4 semivowels, 3 sibilants, *h* and *l*. Virāṇacārya, the author of the *Śivajñānapradīptikā*, Bhojadeva, the author of the *Tattva-prakāśikā*, as well as other writers of Āgamic literature (cf. Barnett, *P. Abh.*, p. 719, note 1) who develop the same theory mention the sounds or letters from *a* to *l*. Our author, however, who is much interested in the number five adds to these letters of the alphabet proper some consonant combinations so as to bring the number of sounds up to 2 times 5 times 5. He adds *kṣa* because it has a sign of its own but what are the others he may be thinking of?

In the *ŚhSV*, 44, 12 kṣemarāja further mentions 50 entities in which the universe differentiates itself. He then enlarges upon the correspondence between sounds and *śaktis* in 60 ff., in the commentary on the seventh *sūtra*, in the second part treating of *śaktiopādya* (see note 166). The vowels he calls the representatives, of the inner universe, the consonants those of the outer, *ha* the sound of immortality, *kṣa* the germ of life, etc. Furthermore, he constructs mysterious relations between the five original vowels, *a*, *i*, *u*, *ṛ* and *ḷ*, and the five groups of consonants, the gutturals etc.—queer speculations in the spirit of the old Brahmanas.

170 The opposite of *vikalpa*, cf. note 75

171 In the Indian alphabets the consonant series starts with *ka*. Consult note 169 for the correspondence between the consonants and the outer universe conveyed by the senses

172 *Brahmī*—otherwise the wife of Brahma in the Hindu Pantheon—is here one of the powers which depend on *paraśakti*. She pervades the sensual universe and misleads mankind. Everyone of these hierarchically arranged powers again governs a certain class (*varga*) of *śaktis*. On their deification cf. note 158

173 At first, this whole passage with its complicated conceptions seems nothing but a mere pastime. However, the meaning

is as follows. When, in a state of complete subversion of all relations, the individual soul is succumbing to the illusion of separation then the universal soul experiences most powerfully its identity with the individual soul, because it realizes that all objects that appear in virtue of emanation and 'stabilitating' are one only and that the one is identical with itself (cf the quotation that follows). Contrariwise, the stage of reabsorption which, for the individual soul, is relatively higher is felt by the universal soul as being relatively lower, just because the object vanishes.

174 The concept *mudra* appears here for the first time in our text. In the main, the preceding discussions are of a philosophical nature. In Yoga practice *mudra* is an extraordinarily important concept. It means originally a signet ring, seal, lock. Then it came to be a *terminus technicus* of the Yoga for postures and gymnastics in connection with and for the furtherance of breathing exercises. The latter are supposed to effect cures of all kinds of bodily ills and, above all, to bring about salvation.

The *Gherandasamhita* (ed. Bombay, 1895, with an English translation by Sriś Chandra Vasu) is an important work on the Yogins. Schmidt, F., p. 193 ff., cites from it 25 different kinds of *mudrās* which are accurately described and for the most part illustrated. Schmidt reproduces these originals of the *Gherandasamhita* which are done in water color by a Yogin and had been acquired by Garbe in 1886 in Benares. For the difficult definition of *mudrā* the fact may not prove unimportant that in the *Gherandasamhita* as well as in the *Hathayogapradīpikā* the terms *bandha* and *bandhana* (i.e., bondage, fetters, checking, restraining) appear as alternatives.

In all probability, the meaning of *mudrā* which it has in Yoga is connected with the last phase of the above mentioned semantic development of the term. Thus, *mudrā* is the 'lock' or protection against the attacks by and influence of the external world. It is accomplished by certain postures and by breath control. Consequently, *mudrā* furthers the ability to master the organ of thought (*citta*) as well as the attainment of *samādhi*.



On the *bhāiravamudrā* referred to here, cf note 205 below

175 The 'pure *īkalpa*' is the psychic function of the unlimited subject which corresponds to the *īkalpa* of the limited subject (see note 75)

176 The 'outer organ' comprises the five senses of perception (cf note 146) and the five senses of action (cf note 147)

177 The four forms of manifestation of the highest *śakti* are

(a) *khecari*, i.e., 'the one who moves in the sky [*kha*]',

(b) *gocari* i.e., 'the one who moves in the light rays'

The word *go* means, besides line, also star, light rays. To translate the expression, as is usual, by 'grazed over (by cows)' or similarly is not proper here in view of the fact that *gocari* appears as a parallel to the three other terms

(c) *dikari*, i.e., 'the one who moves in space [*dis*]',

(d) *bhūcari*, i.e., 'the one who moves on earth'

These names have a touch of mythology. Each one of these four powers in turn, manifests itself in a hierarchical series of lower *śaktis*. As the passage shows, we have to do, of course, with the four spheres of development, i.e., the subject of knowledge, the inner organ, the external organ and objective existence. The last mentioned, to be sure, is not something that, as an independent object, opposes the knowing subject. Rather, it is but the last phase of the objectification of the knowing process in which the limited subject first becomes conscious of the differentiation by means of the inner organ, next perceives the reality thus conceived by means of the external organs, and finally, objectifies the perceived reality or, in other word, attributes existence to the material world.

178 The following detailed description is a little masterpiece which, in its symmetrical construction and minutely worked out parallels is characteristic of this type of thought. Note also the artistic change of the verbs!

179 Cf the commentary on *sītra* 9

180. The term *cidgaganacari*, i.e., 'the one who moves in cit-heaven', is an alternative to *khecari*. With the exception of *gocari* which in this place creates difficulties in the way of interpretation, these names describe ingeniously the four psychological deities and their sphere of influence.

181. Certainty of separation (*bhédaniscaya*), self conceit (*abhimāna*) and *vikalpana* (i.e., *vikalpa*) are the main functions of the three parts of the inner organ (cf. note 145), that is, of *buddhi*, *ahankāra* and *manas* respectively.

182. As the consciousness of the perfected soul is identical with the universal spirit, so is its body identical with the universe which is the manifestation of the universal spirit. For, is not the inner and the outer, spirit and body, in reality one and the same? The doctrine of Yoga treats this conviction seriously, even to the extent of postulating a correspondence in detail between macrocosm and microcosm and tracing all essential parts of the world of the Hindus—Ganges and Kailasa, sun, moon, etc. included—in the human body.

The basis of this comparison or equation is not the empirical, but an imaginary anatomy. Furthermore, in following out this idea it has not been the correlations just mentioned which have assumed a practical significance to the Yogin. Rather, it is the complicated system of channels (*nāḍis*) and cycles (*cakra*) which are supposed to exist in the human body. A knowledge of these *nāḍis* and *cakras* is indispensable for an understanding of what follows in our text. We explain these things here in their essentials, because our text does not supply any information concerning them, but presupposes acquaintance with them.

#### SOURCES

(a) *Texts beside the Pratyabhijñāhṛdaya*

*Kṣemarāja, ShSV.*

*Gorakṣanātha, Hathayoga and Gorakṣa sataka*

*Svātmārāma Yogindra, Haṭhayogapradīpikā (The Light of Haṭhayoga)* Translated into German by H. Walter, München, 1893.

*Gheraṇḍasaṃhitā*, ed Bombay, 1895, with an English translation by Sris Chandra Vasu  
*Sṛasaṃhitā*, in the *Sacred Books of the Hindus*, vol 15, part 1.

Pūmānanda, *Saṣṭakakra nīrūpaṇa* (a text often published in India)

(b) *Expositions*

Burnett's 'Preliminary Note on Yoga' in Grierson and Barnett, *Lallā vakyaṃ*

Schmidt, F.

v Glasenapp, H, pp 293 297

Schomerus, *Die Anthroposophie R Steiners und Indren* (has an illustration of the cakras on p 41)

We should add that with the exception of Ksemarāja's work the above quoted texts are all Hathayoga texts. The earliest of them has presumably been composed about two centuries after the *Pratyabhiññāhrdaya*. For, Ksemarāja taught in the first half of the eleventh century, while Gorakṣanātha is placed by Farquhar, *ORLI*, § 302 in the beginning of the thirteenth century. The rise of Hathayoga, according to Farquhar, is connected with the name of this Śivāite founder of sects and all later texts on Hathayoga are dependent on him and his works mentioned above. The work bearing the title of 'Hathayoga' seems to have been lost or not found yet (Farquhar, *op cit*, p 254, n 1), while *Gorakṣasataka* is cited in Aufrecht's *Catalogus Catalogorum*.

According to Farquhar, *ib*, § 423, Svātmārāma Yogindra was a pupil of Śrinātha. The latter he places about 1420 A.D., while the *Gheraṇḍa saṃhitā* and the *Sṛasaṃhitā* he attributes to later times yet, the *Saṣṭakakra nīrūpaṇa* (i.e., the treatise on the six cakras) he does not mention. The *Hathayogapradīpikā* only was directly accessible to me, the *Gheraṇḍasaṃhitā* I know indirectly through Schmidt, F, the *Sṛasaṃhitā* and the *Saṣṭakakra nīrūpaṇa* are known to me through Barnett.

In explaining the doctrine of the *nāḍīs* and *cakras* we have to encounter the following difficulty. Nowhere—as far as they have been accessible to me—do the texts of Kashmiri Śaivism discuss these problems in any coherent way. They contain but occasional suggestions. The texts of the Hatha-yoga, however, contain the doctrine in a form which—though allied to the Kashmirian version of Yoga—deviates not inconsiderably from it, partly it uses a different terminology and has a more complicated system, and partly it assumes even totally different points of view. Perhaps, a deeper insight into this speculative region and a clearer conception of the connections between earlier and later forms may be possible after a perusal of the *Tantric* texts which Arthur Avalon (cf. note 130) has published of recent years. However, this would reach far beyond the scope of the present work.

Our task, therefore, will be to give only a brief general sketch of the doctrine as it was taught later on in the Hatha-yoga and afterwards to note the variations which are apparent in the doctrine as taught by Īśvarakṛpā. Such a procedure may perhaps, lead to a few results not unimportant for the evolutionary history of ideas.

## 1 THE DOCTRINE OF NĀḌĪS AND CAKRAS IN THE TEXTS OF THE HATHA-YOGA

The views of the authors of the above named works on Hatha-yoga are greatly at variance concerning important parts of the doctrine. Moreover, none of the European interpreters referred to agree with the other. Therefore we offer here an interpretation which, for reasons of logic, seems to be correct. We cannot, however, discuss at length the reasons which we have for holding different positions or criticise the views of other writers.

That the function of breath is very intimately connected with that of mind, that voluntary breath control furthers the development of mysterious powers in man, that, above all, checking of the breath is one of the surest means of checking the organ of thought as it moves restlessly from object to object and thus prolongs forever *samsāra*—these are ideas which in India reach back to

hoary antiquity On such a basis and buttressed by some how ever very inadequate observations on the vascular system in the human body, the Hindus developed the doctrine of the *nādis*, that is, the ducts and channels through which the breath circulates

(a) Of the 72,000 *nādis* which are supposed to penetrate the body in all directions only three are really named and possess a practical significance There are the two auxiliary *nādis*, *ida* and *pingalā*, and the central *nādi*, *susumna* The auxiliary *nādis* start in the nasal cavities (*ida* in the left one and *pingalā* in the right one) and run parallel to each other through the body They end in the first *cakra*, called *mūlādhara* (i.e., the place of the root or basis) which is situated between the sexual organ and the anus However, not the auxiliary *nādis* alone end in the *mūlādhara*, but also the *susumnā* The latter leads from the *mūlādhāra* in or alongside the spinal column (more than that we are not able to say) to the last and highest *cakra* through a number of other *cakras* which are arranged in certain intervals, one above the other

The highest *cakra*, usually called *sahasrāra*, (i.e., [the wheel] of a thousand spokes), is situated between the eyebrows in the middle of the forehead. According to some it is located in the anterior fontanel Some texts count six, others seven *cakras*, *mūlādhāra* and *sahasrāra* included They all have a name of their own while their form and color is described with accuracy (although the descriptions vary) and brought in a mysterious relation to the entities of the universe and the world of the gods (sun, moon, ether, *Brahmā*, *Viṣṇu*, *Rudra*, etc.)

All *cakras* have the form of lotus flowers of which each has a certain number of petals *Mūlādhāra* has four, others have six, twelve, etc., *sahasrāra* a thousand Of greatest importance are *mūlādhāra* and *sahasrāra* as the terminations of the *susumnā* The latter enters into the *sahasrāra* through the *brahmarandhra* (i.e., the opening of *brahman*), into *mūlādhāra* through *adhovaktra* (i.e., the lower mouth) That much for the 'anatomical' part of the doctrine.

(b) We discuss now the 'physiology' of the doctrine. The ordinary breathing process of inhalation (*pūraka*) and exhalation (*recaaka*) travels along the path of the two auxiliary *nāḍīs* and allows the organ of thought to remain in its changeableness and fickleness, thus keeping up *saṁsāra*. Should we desire to become liberated we must, through breath restraint (*prāṇāyāma*), calm this activity.

This is being done in the following way. The air which has been introduced into the *mūlādihāra* by way of the auxiliary *nāḍīs* must be retained (*kumbhaka*) in the *mūlādihāra*. Then, by means of certain other operations, physical as well as mental—such as pressure on the very spot in question, or fixation of the organ of thought thereon—the air must be forced into the *susumnā*. This is no easy matter inasmuch as the *adhṛakṣtra*, the entrance to the *susumnā*, is barred by the *kundalinī*, i.e., the coiled one, the snake. In later developments of the doctrine of *kundalinī* this mysterious being comes to be of greater and greater importance. Coiled up three or eight times, like a snake, it rests over the *mūlādihāra*. In ordinary human beings it is sleeping. Consequently, when the breath is to reach the *susumnā*, the *kundalinī* must be awakened. This can be accomplished by the operations mentioned above. The snake jerks, from its original coiled position it becomes erect and darts into the *susumnā* whereby the passage is opened for the breath. It now passes along the *susumnā* and arrives, through *brahmārandra*, at the *śaṣṭhvāra*. Thereby *saṁādhi* is attained. For, *śaṣṭhvāra* stands for the absolute in the microcosm.

(c) As far as the breathing process is concerned, our description of it doubtless presents a rather unique picture. However, when considering the rôle which the *kundalinī* plays in it, we become at once aware of a discrepancy. If, in ordinary human beings, its function consists merely in barring the *susumnā* and obstructing the process of salvation, then it seems not plausible why it should not be satisfied with giving free access to breath when Yoga is applied. Instead, it enters into the *susumnā* whereby really a new kind of hindrance is created for breath.

is quite possible for a searching speculation inasmuch as also later on—even in the texts of the Hāthayoga—their number fluctuates still between six and seven.

The *Saṭcakra nīrīpana* remarks in 5 ff (cf Barnett, *Preliminary Note on Yoga*, p 12) that *mūlādharma* represents the earth (*bhū*). This is a reminiscence of the fact that *mūlādharma* has its origin in *bhūcaricakra*, the lowest of the psychological cycles. The identity of *sahasrara* and *khecacakra* likewise, we believe, is proven by the following circumstances:

The name *khecac* (i.e. 'the one who moves in the sky') appears in the later texts only as a designation of one of the most famous *mudr*s—namely the *khecacīmudra*. Such an expression is quite intelligible within the conceptual structure of our text. It becomes unintelligible to the same extent when applied in Hāthayoga. Here, then, we have a proof that *khecac* originated with the Shivaism of Kashmir. A last trace of the connection may be seen in that *khecacīmudra* (cf Walter H., p 26 verse 32) requires 'to bring the rolled up tongue back into the pharyngeal cavity and to fix the eye on the place between the eyebrows that is, just the place which the followers of the *cakra* theory recognize as that of *sahasrara*'. This, we think, demonstrates the identity in the case of the two most important *cakras*.

More difficult, however, it is to discover *gocacakra* and *dikcaca* in later intermediate *cakras*. Yet, here again we may point to a remark of the *Saṭcakra nīrīpana* 29 ff (cf Barnett *Preliminary Note*, p 14) where *visuddha*, the third highest *cakra* with its 16 petals (the same number of points as the wind rose) represents *ākāśa* (i.e., space, air, ether). This reminds one of *dikcaca* of which the element *dik* or *dis* means direction, space, quarter of heaven. Perhaps, it is not chance merely that this relationship should come out most clearly in just this text of the Yoga literature. Is it possible that the *Saṭcakra nīrīpana* is older than the three other texts and represents a link between our and the remaining texts?

But the most valuable support for our contention we find in a passage from a work entitled *Timirodghaṣa* which is cited by Hsennarāja in the *ShSV*, commentary on the fourth *sūtra* 'The ladies of the stations (*piṣṭhās* i.e., chairs seats) very grown come lying in wait between the *brahmarandra* and the pile of wood holding on to the rope of *brahman*, deceive again and again. Shreni is Iyengar *ShSV*, remarks in a footnote 'The rope of Brahma, also the rod of Brahma, is the spinal cord, or rather what corresponds to it in the subtle body. It extends from the *Brahmarandra*, the hole of Brahma, anterior fontanelle, to the *citi*. Citi lit pile of wood for burning, is perhaps the *mūlādharā*, the sacral plexus (?) where the fire called *kundalinī* is first kindled by processes of Yoga. Between these two extremities of the rod of Brahma there are several stations here called *piṣṭhās* but more usually *cakras*. Each is presided over by a goddess a *śakti*.'

It is quite obvious that the *piṣṭhās* that lie between *brahmarandra* and the pile of wood alongside the rope of *brahman* (*sūsumna* of course) are the same as the later *cakras*. The pile of wood is a poetic expression for the fire which the later doctrine ascribes to the *mūlādharā* but which Iyengar—probably incorrectly—identifies with the *kundalinī*. The identity of the female powers ruling the *cakras* with the four mythological figures which our text mentions is however not less perspicuous. Both indeed are to deceive the *pasu* a function which has its basis in their psychological character.

Here we conclude this general excursus. Some of the following notes will supply yet details of the doctrine of *nadis* and *cakras*.

183 A profound and at the same time illuminating remark. These psychic powers liberate and bind also. He who gains insight into them by acquiring right knowledge of the truth, him they liberate. He who stands face to face with them without having knowledge succumbs to their charm. A more detailed discussion of this, their double aspect follows in the third explanation of the *sūtra*.



184 The term *aistaryaśakti* is a synonym for *paraśakti*, cf. note 15

185 The doctrine of the five *prāṇas* (i.e., breaths) reaches back to the time of the Upanishads. The *prāṇas* are the vehicles of the functions of vegetative life of breathing, blood-circulation, nutrition, secretion and the departure of the soul from the body at death. However, great differences in opinion prevail in regard to details and the functions are variously assigned to the different *prāṇas*. It is quite understandable that while the Sāṅkhya dropped the *prāṇas* as philosophical concepts, the Yoga retained them in view of the great significance which it imputes to breathing. However, no unanimous opinion is reached. Nevertheless, it is evident that the *prāṇas*, in our texts, have reference exclusively to breathing, they are the different breaths passing through the *nāḍis*.

Though genetically connected with each other, *prāṇa* meaning 'breath' must not be confused with *prāṇa* meaning 'physical life' which is so often referred to here. On p. 44a *prāṇa* and *apāṇa* are called the two *śāhas* (i.e., the moving or flowing ones). They are the two species of breath which in the respiration of ordinary human beings pass through the auxiliary *nāḍis* after entering into the nasal cavities. To be specific, *prāṇa* belongs to the *idā*, *apāṇa* to the *pingalā*.

Nothing is said about *samāna* (i.e., the fused breath). But from the commentary on this passage we gather that it belongs to *mān* while in the *prāṇ* state. We do not think that we are wholly amiss if we take *samāna* as the fusion of *prāṇa* and *apāṇa* in *mūlā śhīrā*.

circulates through the body. Our passage sees in *vyāna* and *udāna* a property of the perfected soul. Its value is considered to lie in that it permeates the universe the body of the perfected soul. Hence, the conjecture seems justified that *vyāna* is the breath which starting from the *śūṣumṇā* which is open to the *udāna*—in the words of our text from the centre—permeates the body by way of the 72 000 *nāḍīs*.

186 Cf. note 140. Our system distinguishes five conditions by adding to the four already mentioned *turyātita* (i.e. the one that reaches beyond *turya*). A note appended to our passage by the editor informs very well about the five conditions. 'The *ātman* combines with *manas*, *manas* with the organ of sense the organ of sense with the object this relationship between these four (factors) represents the condition of waking. The *ātman* combines with *manas*, *manas* with the object this relationship between the three (factors) represents the state of sleep. The *ātman* together with the object this relationship between the two is said to be deep sleep. The *ātman* relation alone is the fourth (*turya*). The condition however which is like the ocean without ruffles is the condition which lies beyond the fourth (*turyātita*).

187 This sentence gives the meaning of *sūtra* 9 although it is at variance with it as far as the words are concerned.

188 This might be the lost *Varṇa* on the *Pratyabhiyānta-karika*s by Upiśācarya of Chatterji h. Sh. p. 38.

189 The word *ghaṭa* (i.e. jar) is a designation commonly used not only for the human body but for material things in general cf. Garbe S. p. 220 with footnotes. See also *Paramārthasūtra* 74.

190 In the case of the *paśu citta* is turned outward (*bahir mukha*) to the world of external things wrongly appearing as the object. The method of salvation requires that *citta* is turned inward (*antarmukha*).

191 He means the *kaṭicūla* (cf. note 11). He says 'even because it is the highest *kaṭicūla* and on that account vanishes

the *Pratyabhiññā*. Variousy entangled with the literature of Kashmir these teachings emerge later in the Hathayoga where they appear purged of all foreign elements but also assume a more complicated form.

202 The Katha Upanishad from which the following stanza is taken, belongs really to the black Yajurveda. There is nothing surprising, however, in the fact that a Shivaite text considers this Upanishad as belonging to the Atharvaveda. For, the relationships between this Veda and Shivaism are ancient. The translation of the stanza is based on Hume, *Thirteen Principal Upanishads*<sup>1</sup>, p. 353, substituting only 'enjoying' for 'seeking', because our text has instead of the common reading *icchān, as nan*, meaning eating, tasting, enjoying.

203 The beautiful Katha passage just cited illustrates the method of introspection. In contrast with it we have here a looking outward to which the Yogin changes abruptly and which, when accompanied by a right inner attitude, is no less helpful to salvation. For the emanation and re-absorption which the perfected soul accomplishes microcosmically and hence, also macrocosmically in *turyā* consult note 140, for the high esteem in which the emanation here referred to is held, cf. note 173.

204 Cf. Walter, *H*, p. 42, 36.

205 Concerning the *bhairavamudra* (i.e., 'the mudrā of the terrible') the editors remark: 'The *bhairavamudra* is identical with the *khecarmudrā*. Its definition runs as follows:

The *manas* firm and fixed without support  
Breath firm and fixed without restraint  
Sight firm and fixed without a glance—  
This is *khecarmudrā* the pure

\*However, this is less a definition of this particular *mudrā* than an enthusiastic praise of the state of perfection. Our translation is only a feeble attempt to reproduce the beauty of the *Jagall* stanza.

The *Haṭhayogapradīpikā* contains a detailed description of the *khecari* (cf. Walter, *H*, pp. 269 and 436). By the way,

the *bhairavamudra* was mentioned already on p 28a About the *mudras* in general note 174 ought to be consulted, about *khecari* note 182 2c Whether the editors are justified in asserting the identity of the later *khecari* with what Ksemaraja calls *bhairava mudrā* is, of course, problematic Among the 25 *mudrās* described in the *Gherandasamhita* the *bhairavamudra* figures as little as among those mentioned in the *Hathayogapradīpikā*

206 This quotation is unintelligible

207 The reason is that between the eyebrows lies *agrabhṛmī* (i.e., *sahasrara*) Obviously we have to do with a mechanical action which is devised to widen the *sahasrara* and thus to aid in the process of salvation as described in note 182, 1

208 The fine *pranasakti* (*sūksmaprāṇasakti*) we have to interpret on the basis of what was said in note 198 where we were really concerned with the ordinary *prāṇasakti* or *sthūlaprāṇasakti* (i.e. the gross *pranasakti*) Commonly we read about a gross and a fine body (cf e.g. Garbe S<sup>2</sup> p 333 f) which concepts appear in our text usually in connection with *prāṇa* Correspondingly, we read here about a gross and a fine life

209 Properly arranging probably refers to leading the *kuntalini* back to its original position in the *adhovaktra*

210 According to the reading of codex *ga* The reading 'śaṣṭhāvaktrurūpam, i.e., in the form of the sixth mouth, which the editors incorporated in the text is unintelligible because in Ksemaraja's system of *nāḍis* and *cakras* (cf note 182) there appears no other *vaktra* besides *adhovaktra* (i.e., 'the lower mouth' the lower end of the *brahmanadi*) On the other hand we are at a loss to understand what function these six mouths should have in the scheme

The reading 'śaṣṭhacakrarūpam saktim (i.e. 'the *sakti* in form of the sixth *cakra*') presupposes six *cakras* Ksemaraja knows only of four, this reading of codex *kha* there fore = of later origin (cf note 182, 2c)

211 This puzzling stanza gave the editors occasion to write a rather long footnote which, however, in turn, would require

comment : From it we select the following in order to throw some light on the concepts that are involved in it

(a) The *rahiḥ* (i.e., fire) is located in the *mūḍa* (*mūḍadhāra*) This is substantiated by the *Śāśv* passage and Jengars explanation, both of which we quoted and discussed in note 182, 2c

(b) The *visa* (really, 'poison') is considered the cause of the permeation of the universe. It may have connection with the centre from which radiate the 72,000 *nāḍis*, on *vijāna* cf. note 185

(c) The middle between the two on which one is supposed to fix *citta* is formed by the *srṣṭigranthi* (i.e., the knot of emanation) that belongs to the central *nāḍi*. *Granthi* is a concept belonging to the doctrine of *nāḍis* and *cakras*. There are three *granthis* according to the *Haṭhayogapradīpikā*, eight according to others. They occupy a certain relationship to the *cakras* and place obstacles in the way of breath or the *kundalinī* when these are trying to reach the *sahasrara*, at any rate, the *granthis* must be pierced. However, the essential thing therein seems to be that the cutting of these knots produces the so called *nāḍa*, a mysterious sound which the Yogin perceives in the *suṣūmnā*, cf. Walter, *II*, p. xiii f., and Barnett *Preliminary Note*, pp. 11, 15 f.

(d) *Citta* is or is supposed to be 'isolated' in as far as it is without any relation to the object of ascending and descending (i.e., emanation and re-absorption)

(e) 'Full of *raja*', because permeated by *prāṇa* which is characterized by a sudden resounding of the *anackakala*. The latter, heard in the central *nāḍi*, must be identical with the *anacka* sounds (mentioned on p. 44a) and refers to a certain kind of the above *nāḍa*

(f) The beatitude of love is higher than the other joys, because it makes one forget all (other) objects. Cf. already Uṣhadaranyaka Upaniṣad 4, 3, 21, in Deussen, *Sechzig Upaniṣads des Veda*. In that respect it may be compared with the bliss of the liberated soul

212 'Yad iyaṁ' is a quotation from the *Dhātupāṭha*

213 That is *citta*

214 *Pankaja* is the flower of *Nelumbium speciosum*, according to Gerth van Wyk, *Dictionary of Plant names*. The flowers close in the evening.

215 Elsewhere, *koṭi* is the bent end of a bow or a similar object. In this connection here it could mean the top and rim of the calotte formed by the *cakra* lotus. On the *cakra* as objects of concentration consult note 199.

216 The expression *śailakṣaṇya* may only be interpreted as meaning that the Yogin transcends in this manner the ordinary human accomplishments.

217 At the end of these various instructions for the attainment of spirit and bliss we read something the followers of the Yoga must think strange. The essential thing we are told is merely to be blissful no matter what the cause of it may be. Previously, one was concerned with diminishing the activity of *manas*. Here we read that one may allow *manas* to grow provided it is a source of bliss.

The view lying at the base of this final passage comes very near that of the *Śāktas* (cf. H. v. Glasenapp H. p. 395 ff.) and we feel satisfaction that in reality our author's thought is not directly in line with it (see note 201).

218 That is *śavaṭṭu* which is accompanied by closing (one's eyes).

219 This *mudrā* does not figure among the *mudrās* described in the *Harḥayogopradīpikā* nor in the *Gheraṇḍasāhita*. The name is explained in the passage itself and in the following commentary.

220 The same change from the inward to the outward gaze as we met it on p. 41 in the case of the contraction and unfolding of the *śakti*. Looking outward presents no longer dangers to the one who has become unified.

221 An example of etymologizing so frequent in Indian texts. For the real meaning of *mudrā* consult note 174.

222 The two termini mark both ends of the evolution of the universe and represent parallel expressions to the usual "from the

earth to *Sadāsita* (cf note 11) 'The last *kala*' is the highest *kañcuka*, see note 191. The term *kalagni*, however, presents difficulties in the way of interpretation. It means the fire of the Black One, i.e., Shiva, or the fire of time or of death. One could think of the fire of the microcosm which is believed to reside in *mūlādhara* (cf note 182, 2c) and which represents the earth. Still, this leaves *kala* unexplained.

223 : According to the reading of codex *kha*

224 The term *akula* is a designation of the *sahasrāra* in as far as the latter represents the sphere of absolute being. It contrasts with the sphere of cosmic activity which shows itself in *mūlādhara* and which is called *kula*, meaning herd, kin, family.

225 : According to the reading of codex *kha* and *Ra*

226 By *pratyahāra* (i.e., the drawing back, or, keeping back from) is meant the withdrawing of *citta* from the elements. Cf Keemaraja, *ShV'S*, 81, 10.

227 : According to the Sanskrit English vocabulary in Lanman's *Sanskrit Reader*, *samputa* is a hemispherical bowl or dish. It might have reference to the *cakra* lotus with its 12 petals. The latter is alluded to on p. 14b and the two *kośas* that are mentioned there we could, perhaps, identify with the sounds *a* and *ha* which form the *samputa*, the 'beginning' and 'end' of the series of sounds.

228 The simile of the *mahāhrada*, (i.e., great lake) for the state of the liberated soul is borrowed from the Yoga and is cited for this occasion from the *Yogasūtiśāstra Rāmāyana*. Keemaraja, *ShSV* 44, commentary, defines *mahāhrada* as follows: 'When the light of consciousness (*samvid*), called *parabhaktarika*, fills the universe then it becomes clear, infinite, deep etc and is called 'the deep lake in consequence'.

229 That is, the *gocara* of note 177.

230 That is, he becomes *parabhairava*, the highest Terrible One (i.e., Shiva). Confer note 69.

231 This is stanza 51 of the *Spandakārikas*. In order to understand the following we translate the commentary by the old

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## NOTES

### EXPLANATORY NOTE

[The signs used in noting the variant readings of the several manuscripts of *Pratyabhijñāhṛdaya* are explained below :

A. This is a palm-leaf manuscript in Telugu script, in the Adyar Library, bearing Shelf No. XXII, F, 38.

A<sub>1</sub>. This stands for another palm leaf manuscript in the Adyar Library indicated by Shelf No. XIX, I, 25.

T. This represents a Telugu edition of the *Pratyabhijñāhṛdaya* with Purpānanda's commentary, printed as part of a bigger work called *Sivasaktiśākyadarpanamu* compiled and edited by M. R. Ry. M. Lakshminarasimham Garu, Pleader, Indupalh, Amalapuram Taluq, Godavari District. Here it is called *Isvara-pratyabhijñā sūtra* and *Sakti sūtra*.

T. M. This is a paper manuscript, in Telugu script, in one volume, borrowed for collation from the same M. R. Ry. Mantha Lakshminarasimham Garu of Amalapuram Taluq.

A. N. KJ

Page 19

1. शुभमस्तु । श्रीसद्गुरुवर्णारविन्दाम्यां नमः—T.

शुभमस्तु । अविप्रमस्तु । श्रीसद्गुरुवर्णारविन्दाम्यां नमः—T. M.

2. ईश्वरप्रत्यभिज्ञासूत्रसुल्लं वनगा शक्तिमुत्पुल्लं—T ; T. M. Omats अलगा.

3. A and A<sub>1</sub> begin with the following sloka :

अल्पाक्षरमसन्दिग्धं सारवद्विज्ञोत्तुम् ।

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

4 शक्—*all*

5 उद्धरामि पर सार सगारविस्तान्तिद्म्—*A and A<sub>1</sub>*  
उद्धराम्यमृत सार etc—*T and T M*

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1 कोमलमनस्य—*all*

2 कृन्तीह्य etc—*A and A<sub>1</sub>*, missing in *T and T M*

3 शक्तिशतषण्णोन्मिपम् etc—*all*

4 लापा—*A and A<sub>1</sub>*, लापिता—*T and T M*

5 निपतत्त्व—*T and T M*

6 यामेव—*A and A<sub>1</sub>*

7 व्र—*missing in T and T M*

8 महाफलत्व—*missing in all*

9 व्यसनाह—*all*

10 सदम्बदे—*T and T M*

Page 21

1 व—*missing in T and T M*

2 अन्तर—*A and A<sub>1</sub>*

3 मया—*T and T M*

4 रिवा वि—*T and T M*

5 हि—*missing in T and T M*

6 प्रस्ताया—*T and T M* प्रस्ताया—*A and A<sub>1</sub>*

7 निहति—*A and A<sub>1</sub>*

8 विमर्शमयस्वभावस्तुभव—*T and T M*, विमर्शमय—*A and A<sub>1</sub>* for

स्वानुभव.

9 प्रकाशात्—*T and T M*, प्रकाशानस्यात् *A and A<sub>1</sub>*

10 क्तवेन—*T and T M*

11 भवत्वात्—*missing in T and T M*, भवत्—*A and A<sub>1</sub>*

12 *T and T M* add सस्य before प्रकाशमाकृत्वे.

13 चित्तेव—*A and A<sub>1</sub>*

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1 वार एव—*T and T M*

2 तृष्णया तदेवातुप्राविशदिति—*T*

3 तदनुप्राणिता चेति—*T M*, प्राणिनायेति—*A and A<sub>1</sub>*

4 न तत्त्वस्वरूपं—*all*

5 वस्तु—*all*

- |                                                               |                            |
|---------------------------------------------------------------|----------------------------|
| 6. व्यापकः—T and T. M.                                        | 7. स्वहोड्यं—all.          |
| 8. न—added in all after चित्.                                 | 9. नैः—missing in all.     |
| 10. च—missing in all.                                         | 11. चित्तिरेव—all.         |
| 12. स्वच्छ—missing in all.                                    | 13. तत्तद्नु ज—T and T. M. |
| 14. वान्—all.                                                 |                            |
| 15. मय—missing in T and T. M., मयस्यैव—A and A <sub>1</sub> . |                            |
| 16. हरतन्ताः परिच्छिन्नाः—A and A <sub>1</sub> .              |                            |

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- |                      |                        |
|----------------------|------------------------|
| 1. न—missing in all. | 2. वक्तृ—T; वक्तृ—T. M |
|----------------------|------------------------|
3. समवति । प्रत्युत एतत्प्रतिपक्षधीना (न T. M.) प्रमाणादिविधिरस्तुतिदिः ।  
तदुक्तं धीतन्त्रालोकेऽमद्गुह्ये (स्वगुह्ये—A and A<sub>1</sub>).—  
प्रमाणस्यापि (प्रमाणान्यपि—A and A<sub>1</sub>) वस्तुता जीवितं च (या—T. M.,  
A and A<sub>1</sub>) किन्त्वते । तेवामपि एते जीवः स एव परमेधः । इति । (धी—  
A and A<sub>1</sub>) तन्त्रसङ्कावेऽपि—A and A<sub>1</sub>) added in all after वा.
- |                                                                     |                                          |
|---------------------------------------------------------------------|------------------------------------------|
| 4. तदुक्त—missing in all                                            | 5. ययु—all                               |
| 6. पादवेद्ये—all                                                    | 7. यत् इयमेव—all                         |
| 8. परमा—all.                                                        | 9. नादात्मनि—T T. M., and A <sub>1</sub> |
| 10. भत—T and T. M                                                   |                                          |
| 11. हाला स्वतन्त्रादपि—T; आतन्त्रातन्त्रादिति—T. M                  |                                          |
| 12. सती—missing in T and T. M                                       |                                          |
| 13. स्व—missing in all                                              | 14. इति—missing in A <sub>1</sub>        |
| 15. आरुत्या—missing in T and T. M., विलारुत्या—A and A <sub>1</sub> |                                          |

## Page 24

1. माषात्रेः (मा पदे—A and A<sub>1</sub>). विश्वस्थोन्नीतमृगदुःसमहदादिप्रमाणा-  
दिद्वयता—T and T. M for विश्वं to सिद्धि-  
2. प्रमाणा—T and T. M., प्रमाणोपरोध—A and A<sub>1</sub>.  
3. सैक—T. M.  
4. तन्—added in T and T. M. before परिज्ञाने.

- 5 अनेनैव—T and T M      6 च—missing in all  
 7 सन्धोपाय—T and T M for सुखोपाय.  
 8 प्राप्यत्व in A and A<sub>1</sub> for त्व  
 9 तदुक्त—T and T M  
 10 भैरव—added in T and T M before भटारके  
 11 नाम—T M      12 सप्तति,—all  
 13 साधनात्मता—A and A<sub>1</sub>  
 14 After इति the following passage is found in all with different readings  
 (श्रीस्त्वन्नेऽपि found in A and A<sub>1</sub>) ज्ञेति (missing in A and A<sub>1</sub>) शक्तिचक्र (वि missing in A and A<sub>1</sub>) भवप्रभवमिति । शक्तिचक्रस्य (रश्मिपुञ्जस्य missing in A and A<sub>1</sub>) यो विभवोऽन्तर्मुखो विकास तत्र प्रभव उदयोऽभि व्यक्तिर्यस्येति बहुवीहिणान्तर्मुखतस्त्वरूपनिपातवत् (निपातनात्—A and A<sub>1</sub>) अयत्नेन परमेष्ठस्वरूप प्रलभितात् (न—A and A<sub>1</sub>) भवतीत्यर्थ —T and T M  
 15 न—missing in A and A<sub>1</sub>

## Page 25

- 1 शब्देन—T M  
 2 नद्यादेर्वैलक्षण्य—T and T M  
 3 अस्या —after आच्छाण in all  
 4 चित्ते —T and T M स्थितो—A and A<sub>1</sub>.  
 5 शेषत्व—A and A<sub>1</sub>  
 6 शक्तिस्त्वमहाबाणस्त्वसुखोपायप्राप्यत्वमहाफलप्राप्यत्व मवीति—T and T M  
 7 यदि विश्वसिद्धौ—T and T M  
 8 तदस्य—T and T M  
 9 अभेद—T and T M      10 वाद—T and T M  
 11 एव—missing in A<sub>1</sub>      12 तदेव—A तत्रैव—T M  
 13 न—missing in A and A<sub>1</sub>      14 तु—missing in A and A<sub>1</sub>

## Page 26

- 1 समादाना—A and A<sub>1</sub>

- 2 हान्यादिस्मेन—T and T M  
 3 स्थित—T and T M      4 सर्वत्र—all  
 5 अवभासयति—added in all after ऊनीन्यति  
 6 न्या—T एतस्ये—A and A,  
 7 अथ च—in A and A,      8 स्य—missing in all  
 9 विहानेन—T and T M  
 10 स्य—added in T, स्य—T M and A, स्वा—A  
 11 धनुष्य—missing in all      12 घाता—T and T M

## Page 27

1 स्वाशा पामेक्षीविद्येनावस्थिताना—T and T M स्वाना—T M  
 for प्रकार to स्थिताना, A and A, have the same text reading but differ  
 as follows—पामेक्षीविद्येनावस्थिताना for प्रकार to स्थिताना

- 2 हि—A and A,      3 श्री—added in all  
 4 तान्त स्कु—in all      5 हन्ताम्य—T and T M  
 6 रिवा—T      7 मन्त्रोमा—and T M  
 8 पामेक्षेण वल्लिपतास्थान—all      9 स्या—added in all  
 10 ह्य—all

## Page 28

- 1 त्वत्—in all      2 वा—missing in all  
 3 भिन—T भिन—T M      4 भूतमन्त्रा—T and T M  
 5 वाद्—T M      6 विष्—T and T M  
 7 From मायोर्ध्वे to मेद्वार—missing in all  
 8 तत्रापि—added in all before सवत्  
 9 प्रत्यकात्प्रत्यक्—T and T M प्रत्यक्पान्त—A and A,  
 10 स्वो परित्त—T, स्वो परिमित—A and A,  
 11 प्र—missing in all      12 वादीना—T and T M  
 13 स्वो—missing in T and T M  
 14 प्राचीनान्तरालीनकल्प—all





## Page 31

- 1 भावात्प्रमा—T and T M      2 एक—in all  
 3 From यथा च to विप्रहृष्ट—missing in all  
 4 यथा—A,      5 ये—in all  
 6 भगवत्पिद्धान्त—in all  
 7 उपिग्रही—T and T M    उपग्रही—A and A,    विप्रहृष्ट—T and  
 T M  
 8 सर्वग्रह—A and A,      9 विग्रह —T and T M  
 10 स्तुते—all

## Page 32

- 1 इति—A and A,  
 2 अनेन after ग्रन्थेन—A and A,  
 3 सर्व for विध—in A,      4 व्यवहरति—T and T M  
 5 एव for अव—in all  
 6 A, adds before उक्तमनुसृत्या as follows—विश्वप्रदीप्यत्स्वस्वस्वानि  
 सङ्गचितेन  
 7 च—missing in T and T M  
 8 शरीर —A,  
 9 न—missing in T and T M  
 10 ह्यात्—A and A  
 11 आ—missing in T and T M  
 12 सप्तोपेक्षि—T      13 प्रभाक्त्वाद्—T and T M  
 14 द्वे—missing in T and T M  
 15 इति—missing in T and T M  
 16 ग्राहकोपि—all  
 17 अतिमिदं—all

## Page 33

- 1 आ—A,      2 स्याति —T and T M  
 3 Second half missing in all

- 4 धीमद्वन्धशासे—T and T M ५—m ssing in A and A, also  
 5 भाव—\ and A, तस्मान् सर्वममुद्भव । तदश्वेदनरूपेण तादात्म्यप्रति  
 पत्तिः । तत्त्व शब्दाद्यचिन्तासु सावस्थानतया शिव —added in all after इत्युपक्रम्य  
 6 तेन etc —half sloka missing in all  
 7 इत्यन्तेन ग्रन्थेन—T A and \, ग्रन्थेन—m ssing in T M  
 8 विज्ञानमेव—T and T M 9 जीव-मुक्ति—\I  
 10 च—m ssing in all 11 एव—m ssing in \I

## Page 34

- 1 च—m ssing in all 2 निर्णीतु—\ \, in T M  
 3 पदाधिक्य—\I  
 4 वेत्य—T वे-वे—T M नि-द—\I  
 5 वे न—all 6 ॥ ४ ॥ \I  
 7 सामान्यात्—T in T M  
 8 तत्—m ssing in T and T M 9 या—T  
 10 ददा—T and T M दधा—\ and \, added before ह्य स्व—  
 m ssing in all  
 11 गृहीत्वा—T in T M गृह्यित्वा—\ and \I  
 12 ददा—m ssing in all  
 13 कृत्वा—T क्त्वा—\ and \I  
 14 गति—T and T M  
 15 विप्र (T M) प्राधा-यायेत्या विप्रप्रधानमात्रा—T and T M instead  
 of विप्राध-येन to विप्रप्रधाना

## Page 35

- 1 मद्रज्ज—A and \, 2 तु—added in \ \ \I  
 3 From विप्रजावन्त्या to विप्रप्रधाना—m ssing in \ and \I  
 4 गृहीत्वा-दन्त्या—T M and T प्रथमत्रया—m ssing in \ and \I  
 5 ई—m ssing in \ and \, 6 या—T क्त्वा—T M  
 7 निष्कान्त—\ and \I 8 तु—m ssing in T and T M  
 9 द्रष्ट-वे—all 10 गृह्यन्त—all

- |                                  |                            |
|----------------------------------|----------------------------|
| 11 कर्म—T and T M                | 12 प्रकर्षयति सति—A and A, |
| 13 चान्न—in all                  | 14 तु—missing in all       |
| 15 एव स्थिते—T and T M           | 16 सति—missing in all      |
| 17 स्तोत्रित—A and A,            | 18 पदार्थज्ञ—T and T M     |
| 19 कुले सति—all                  |                            |
| 20 चेत्ये—T, A and A, चेन्दे—T M |                            |
| 21 ज्ञाने—all                    |                            |

## Page 36

- |                                                                        |                  |
|------------------------------------------------------------------------|------------------|
| 1 धेन—all                                                              | 2 चा—T           |
| 3 तत्त्वे न—T and T M न—missing in A and A,                            |                  |
| 4 साह—A and A,                                                         | 5 भावेऽपि—T      |
| 6 इच्छाज्ञान for वायुज्ञान—in T पु प्रत्यभिज्ञान—T M                   |                  |
| 7 तृतीये—missing in T                                                  | 8 ता—T           |
| 9 सत्त्व—T and T M                                                     |                  |
| 10 स्फुरति—added in T and T M after इत्यादि                            |                  |
| 11 स्वात्मन्याद्—all                                                   | 12 चित्तिरेव—all |
| 13 भगवतीच्छा—added before ज्ञान in T A and A, इच्छा—<br>missing in T M |                  |
| 14 श्रीमदीश्वर—all                                                     | 15 गर्भे—all     |
| 16 मय्यु—T and T M                                                     |                  |

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- |                                                |                     |
|------------------------------------------------|---------------------|
| 1 तु—missing in T and T M                      | 2 केचिदपि—T and T M |
| 3 मन्त्र—T and T M मन्त्राणि स्वस्व—A and A    |                     |
| 4 स्व—A and A,                                 | 5 विधत्ते—T and T M |
| 6 इति—missing in T and T M                     |                     |
| 7 Number missing in T and T M                  |                     |
| 8 इत्येव भाषाप्रभातुस्वस्यमित्याह—all          |                     |
| 9 ॥ ५ ॥ T and T M                              | 10 यावत्—T and T M  |
| 11 स्मेव—T and T M                             |                     |
| 12 व्युत्थितस्य—T and T M उद्दिष्टस्य—A and A, |                     |

- 13 एव—n in A and A,  
 14 अङ्गि—T and T M  
 15 आदाद—A  
 16 अने—all  
 17 अङ्गि—T  
 18 अङ्गि—T and T M  
 19 अङ्गि—T

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- 1 अङ्गि—T and T M  
 2 अङ्गि—n in T and T M  
 3 अङ्गि—A and A,  
 4 अङ्गि—A and A,  
 5 अङ्गि—n in all  
 6 अङ्गि—T and T M  
 7 अङ्गि—T and T M  
 8 अङ्गि—all  
 9 अङ्गि—T  
 10 अङ्गि—n in T and T M  
 11 अङ्गि—T and T M  
 12 अङ्गि—T and T M  
 13 अङ्गि—T and T M  
 14 अङ्गि—T and T M  
 15 अङ्गि—T and T M  
 16 अङ्गि—all  
 17 अङ्गि—all  
 18 अङ्गि—all  
 19 अङ्गि—n in T and T M  
 20 अङ्गि—n in all

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- 1 अङ्गि—n in all  
 2 अङ्गि—T and T M  
 3 अङ्गि—added before अङ्गि in T and T M  
 4 अङ्गि—all  
 5 अङ्गि—T  
 6 अङ्गि—n in T and T M  
 7 अङ्गि—n in A and A  
 8 अङ्गि—T and T M  
 9 अङ्गि—T and T M  
 10 अङ्गि—T and T M  
 11 अङ्गि—T and T M  
 12 अङ्गि—added before अङ्गि in T and T M

13. पञ्चक इति—all. 14. कृष्णानि—all.  
 15. भावमयः—all.  
 16. तथा च—T and T. M ; तथा वा—A and A<sub>1</sub>.  
 17. स—missing in T and T. M.

## Page 40

1. प्रमातृस्वभावत्वेन—T and T. M. 2. सप्तमभावः—T and T. M.  
 3. त्वे ख्याति—T and T. M. 4. कला—missing in T.  
 5. नियतिपुण्यवन्तुव—T. 6. स्वभावः—all.  
 7. स्य—missing in all.  
 8. प्रमातृसप्तमस्वभावत्वेन—comes after विदादिप्रकृत्यभावात्प्रमातृत्वेन—in T and T. M.  
 9. सप्त—in A and A<sub>1</sub> for षष्ठी.  
 10. पञ्चकस्वभावत्वेन—all. 11. हातः—T and T. M.  
 12. सर्वगुणिकः—T, सर्व मुक्तिकः—T, M.  
 13. दु—missing in T, A and A<sub>1</sub>.  
 14. ॥ ६ ॥ T  
 15. एव च connected with तद्व्यभिचारः—in A<sub>1</sub>.  
 16. ॥ ७ ॥ T and T. M.

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1. वा.—added before स्थितवः—in all.  
 2. एव for एतस्य—in T and T. M.  
 3. न त्वन्यस्ये—T and T. M., अथस्ये—A and A<sub>1</sub>.  
 4. अथ—missing in all. 5. कृष्णमयस्ये—all.  
 6. यथा—in T and T. M.  
 7. च—missing in T and T. M.  
 8. निश्चिन्ता—T and T. M. 9. सप्तम—A and A<sub>1</sub>.  
 10. दृश्य—all. 11. सेवेति—T and T. M.

## Page 42

1. प्रत्ययवेगः—all. 2. सदे added before सुख in all.

3 सुवायुपाधि—all नि —missing in all

4 मन्वाना —missing in T and T M

5 अपि—missing in all

6 वन्धादेय—T and T M

7 निमिषा—T and T M विनिष्ठा—A and A<sub>1</sub>

8 नमेव—all

9 केचिन् after ध्रुत्यन्तविद् —T and T M

10 ध्रुत्यन्त—T, ध्रुत्यन्तविद् —T M

11 इदमग्र आसीत्—all

12 शन्यमेव वृक्षीता—T, शन्यमेव माष—T M शन्यभूमिमवप्राण—A

and A<sub>1</sub>

13 एतमेव—T and T M

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1 एतर्वे for एव—in all

2 पाषराक्षि—A and A<sub>1</sub>

3 प्रश्नो —missing in T and T M

4 विज्ञानवलिवाभूमि—T and T M विज्ञानावलिना भूमि—A and A<sub>1</sub>

5 सोम्येदमग्र—T and T M

6 एव—missing in all

7 महापदवन्ती—all

8 मय—T and T M

9 अनुस्मृत्यमिति—T and T M, सतस्यमिति—A सतस्यम्—A<sub>1</sub>

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1 अतश्च—T and T M

2 From बुद्धितत्त्वे to तान्त्रिका —missing in all

3 From इत्ता to इति—missing in A and A<sub>1</sub>

4 धा—missing in T and T M

5 ण्विष्—T and T M

6 च—missing in T and T M

7 त्रिकटादिदर्शनम्—T and T M, धीत्रिकादिदर्शनविद् —A and A<sub>1</sub>

8 एवस्थ—T, एवेस्थ—T M

9 एव—T and T M

10 अस्वतन्त्र्यात्—T and T M

11 तान्त्रिक्येन—all

#### Page 45

1 From मेदिना to प्रमान्—missing in T and T M

- 2 एक—missing in A and A<sub>1</sub>      3 एतद्व्याप्ति —A and A<sub>1</sub>  
 4 केयु—A and A<sub>1</sub>  
 5 तत्र—is added before व्याप्ति in T and T M  
 6 ग्राया—T and T M      7 अव्यक्तस्था—T and T M  
 8 परा—all      9 तथोक्त—T and T M  
 10 विन्दन्ति—T and T M      11 शिर परमकारणम्—all  
 12 इति । तथा—missing in all      13 स—all  
 14 व्यामोहो—T and T M      15 इति—missing in all

## Page 46

- 1 एते चोपासना —T and T M      2 सर्व—all  
 3 इति—missing in T and T M  
 4 च—missing in T, T M and A<sub>1</sub>  
 5 या —missing in T and T M  
 6 अन्तर्विद्यन्तिस्त्वनमुमिका —T and T M      अन्त —missing in A  
 and A<sub>1</sub>  
 7 ह्या —missing in A and A<sub>1</sub>  
 8 स्व—missing in T and T M  
 9 व्यक्तस्था—A and A<sub>1</sub>      10 बहिर्मुख्य—T M  
 11 ह्य—missing in T and T M  
 12 स्वस्वमे—all      13 प्रपद्ये—T and T M  
 14 अन् —T M  
 15 पयि अवस्थिति —T and T M      16 तदुद्देश्य—T and T M  
 17 तत्समुच्चय—T and T M  
 18 इति—missing in T and T M  
 19 सदास्वमे—T      सदास्वमेऽप्य—T M      सदास्वमेऽप्य—A and A  
 20 य—T and T M      तुर्वा—A<sub>1</sub>

## Page 47

- 1 तत्र—T and T M      2 उद्गति—T  
 3 सद्गन्ती च—missing in all      4 सदा—T and T M

- 5 From तमय to पूर्ण च—missing in all  
 6 च—missing in all 7 अधिक—missing in all  
 8 अनुनील—A and A<sub>1</sub> 9 अगोतीत्येव—T and T M  
 10 भक्तिमाजाम्—T 11 u ७ u T and T M  
 12 ननु—added before यदि in all  
 13 स्वात्मनो—A and A<sub>1</sub>  
 14 माया—for अय in T and T M  
 15 बलिन्—for बलिन् in T and T M  
 16 भवति—added in all after समारी.

## Page 48

- 1 विदुस्तु—missing in T and T M, तदुन्—in A  
 2 च—T and T M  
 3 यदा विदुत्मा परमेष्ठ—connected with समारी—as sutra in T and T M  
 4 Instead of स्वप्नान्दशात् to निमग्न्य the following is found—  
 “८॥ यदा स्वातन्त्र्यादि (स्वातन्त्र्यादात्—A and A<sub>1</sub>) व्याप्तिनिमग्नयेन—T and T M

- 5 तदानीं—all 6 या for तदीया in all  
 7 सर्वज्ञत्वादय—added in all before अयदुक्ता  
 8 भवन्ति—all  
 9 From तदानीमेव to भवति—missing in all  
 10 तथा—missing in A and A<sub>1</sub> 11 यत्ति—in T and T M  
 12 त—T and T M  
 13 महत्पूर्णमन्यतमस्य—T and T M मती and अ—missing in A and A<sub>1</sub>  
 14 आणमस्य—T and T M 15 मलोत्तरी—all  
 16 मेद्—T M मेद्—A and A<sub>1</sub> but missing in T  
 17 स्य—missing in all

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- 1 से—missing in all 2 पूर्वक—T and T M



- 3 अर्थमकुचितग्रहणे (न T M), मित्र चेलप्रधानस्य—T and T M ,  
 प्रधान—A and A, for अलन्त to प्रधान  
 4 मायिक—T and T M माय—A and A,  
 5 मकोचवती for भेदे—in all  
 6 From सर्व to तथा—missing in T and T M for सर्व to कर्तृत्वात्ते,  
 A and A, have भेदकर्तु  
 7 For कर्मेन्द्रियस्यसोचग्रहणपूर्व—A and A, have कर्मेन्द्रियतापत्तिपूर्व  
 8 अलन्त—A and A, 9 त—A and A,  
 10 Before सर्वे T M has भेद, सर्वस्त्व—in A and A,  
 11 सर्वस्त्व—in A and A, 12 सर्वस्त्व—missing in all  
 13 For सकोच एवमात्रा यथा क्रम—T and T M have असकोचग्रहणे यदा  
 क्रमात्, क्रम—missing in A,  
 14 कला—missing in T 15 भ्रान्ति तदा कार्मिकम्—all  
 16 एव विषय—in T and T M 17 शक्तिमान्—T and T M  
 18 समारोपिष्यते—T and T M 19 तु—missing in T and T M  
 20 ॥ ८ ॥ T and T. N

## Page 50

- 1 दिलोचित—T and T M 2 अभिप्र—A and A  
 3 एक—T and T M 4 इत्यक्षर चेलाद—T and T M  
 5 तथा च—A तथा—A, 6 पञ्चविध—in all  
 7 ॥ ९ ॥ T and T M  
 ॥ शुद्धेश्वराधेय—T and T M शुद्धेश्वरादय—A and A,  
 9 वादादिभ्य—T T M and A, वादादिभ्य—A  
 10 यत्—missing in all 11 यत्पश्चिद्गृह्यत—T and T M  
 12 देवि—all

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- 1 भीमन्—missing in all  
 2 शासनीला—T and T M शासनीकस्थिता—A and A,  
 3 भगवत् before विदात्मन—in all

4 च—missing in all

5 शुद्धेभ्याञ्चानुनाम—T and T M , शुद्धेतराञ्चस्फागमेण—A and A ,

6 स्फाग—missing in T

7 स्फागि—in all

8 कृत्वा—added before कृत्वादीनि in T and T M

9 चिन्—missing in all

10 पदत्रि—all.

11 तथा हि—missing in T and T M

12 For the portion from तदेव to कृत्वा the following is found—

तदेव ण्वहारे प्रभुर्देहादिमादरान्तमेवान्तत्वमिच्छया भास्य (च—missing in T M )  
ति । (यद्वाहिरिति in T M ), श्रीमदीश्वरप्रत्यभिज्ञा (न T M ), रिपु उच्छरीर्या—T  
and T M

13 चिन् —A and A ,

14 श्रीमदीश्वर—added in A and A ,

15 कात्तिकोच्छरीर्या—A and A ,

16 क for पद in T and T M

17 विदन्—T and T M , दिदन्—A and A ,

18 हि—added in A and A , before भवेभ्यो

19 बहिर्मुख—T and T M

20 नीलादिमत्सनिवत्तदेव—all

## Page 52

1 यदावभासयति—T and T M

2 तथा—T and T M

3 नियते देश—A and A ,

4 साक्षेन—T and T M अस्व missing in T and T M , कृत्या—

T and T M from अन्वदेश to सहर्तुता, T has तथा तत्र स्थापयितृन्व , अनि  
यत्तदेवकालाद्यामासाक्षेन—T M , अनियत्तकालाद्यामासाक्षे—A and A ,

5 नीलाद्यामासाक्षेन—T and T M नीलाद्यामासाक्षेऽप्य—A and A ,

6 सहर्तुत्व—T सहर्तुत्व T M for स्थापयिता, स्थापका—A and A ,

7 भेदनामासाक्षेन T and T M आसाक्षेऽप्य—A and A ,

8 कारित्व—T

9 For प्रकाशैक्येन प्रकाशेन अनुग्रहीतृता, T has प्रकाशैकात्मना अनुग्रहिन्व  
अवभासयति । T M has प्रकाशैकात्म्येन प्रकाशेन अनुग्रहता ।

10 तथा—in T and T M



4 च—missing in all

5 शुद्धेश्वरानुसार—T and T M , शुद्धेश्वरस्फारकमेण—A and A ,

6 स्वरूप—missing in T 7 स्वरूपाणि—in all

8 कृत्वा—added before सृष्ट्यादीनि in T and T M

9 चित्—missing in all 10 पञ्चविध—all

11 तथा हि—missing in T and T M

12 For the portion from तदेव to दृष्ट्या the following is found—  
तदेव व्यवहारे प्रभुर्देहादिमादशान्तिमेवान्तत्त्वमिच्छया भाग्य (य—missing in T M),  
ति । (यद्वहिरिति in T M), धीमदीश्वरप्रत्यभिज्ञा (ना T M), दिपु दत्तरीत्या—T  
and T M

13 विभु—A and A ,

14 धीमदीश्वर—added in A and A ,

15 कारिकोपनीत्या—A and A ,

16 क for यद् in T and T M

17 विरान्—T and T M , दिरान्—A and A ,

18 हि—added in A and A , before महेभरो

19 बहिर्मुण्ड—T and T M 20 नीलादिमत्सवितदेश—all

### Page 52

1 यदावभासयति—T and T M 2 तथा—T and T M

3 नियते देश—A and A ,

4 साधेन—T and T M , अत्य missing in T and T M , प्रयुता—  
T and T M from अन्यदेश to सहर्तुता, T has तथा सत्र स्थापयितु-व, अने  
यतदेशकालायाभासाधेन—T M , अनियतकालायाभासाधे—A and A ,

5 नीलायामासाधेन—T and T M , नीलायामासाधेऽप्य—A and A ,

6 सहर्तुत्व—T , सहर्तुव T M for स्थापयता, स्थापय-—A and A ,

7 भेदनाभासाधेन T and T M , मासाधेऽप्य—A and A ,

8 कारित्व—T

■ For प्रकाशक्येन प्रकाशने अनुपदीयता, T has प्रकाशक्येन अनुपदि-  
शमावयति । T M has प्रकाशक्येन प्रकाशने अनुपदिशता ।

10 तथा—in T and T M

- 11 सदा—missing in T and T M , after मयत्.—in A and A<sub>1</sub>
- 12 मयत् is before पदविधृत्यकारित्व—in all
- 13 From मया to सदेहे, T and T M have त्रिविधतत्त्वमयाप्रयत्न स्वच्छन्दे सदेहे, कित्त्व मया औत्पन्द्यदेहे—A and A<sub>1</sub>
- 14 एष—T

## Page 53

- 1 आत्मैव is before पदविध etc —in all
- 2 साद्वैधर्म्यसार—T, साद्वैधर्म्यक—A and A<sub>1</sub>
- 3 उन्—missing in A and A<sub>1</sub>, त्येक—A and A<sub>1</sub>
- 4 ये—missing in T and T M
- 5 सदैव—A and A<sub>1</sub>, 6 क्त—in all
- 7 From ते to मय, क्त स्वप्नयन्ति—T and T M , विकास—missing in A and A<sub>1</sub>
- 8 अयि—added before जीवन्मुक्त in T मुक्त्यन्तरा A and A<sub>1</sub>
- 9 त for तु—in T M 10 न—missing in T and T M
- 11 ते—missing in all 12 मित्रमिव—in T and T M
- 13 मेय—missing in T and T M
- 14 पश्यन्ति ते—all 15 ॥ १० ॥ missing in all
- 16 न य—missing in T and T M
- 17 प्रकार missing in T and T M
- 18 कारित्वप्रकार ॥ ९ ॥ T and T M
- 19 ह्योऽन्तरा—T and T M 20 शक्ति—T and T M
- 21 तद्विद्यापन—A विलक्षण—missing in A<sub>1</sub>
- 22 तस्यानि—T and T M 23 ॥ १० ॥ T and T M

## Page 54

- 1 From पदविध to पूर्वत —T and T M have पूर्ण-वगस्य साद्वैधर्म्यस्य विदूषस्य पदविधृत्यकारित्वमयि
- 2 एवादेरेव सखि—T, एवादे देवीसखि—T M प्र—missing in A
- 3 यथा—A and A<sub>1</sub> 4 तदा—T, A and A<sub>1</sub>

- 5 सृष्टि—all 6 पदे—missing in all  
 7 प्रकाशानिमेघ—T and T M 8 विंचित्—all  
 9 तथाव—T M 10 स्थिति—all  
 11 देव्या and स्याप्यते—missing in T and T M  
 12 कारपरापर—T and T M 13 महोयते—T  
 14 तदासहति—added in T after सहियते  
 15 तथोक्त—A and A<sub>1</sub>  
 16 नदथ—missing in A and A<sub>1</sub>  
 17 तद्भक्ति—T and T M, त्वद्भक्त—A<sub>1</sub>  
 18 मेवाह—all  
 19 From एतन् to ह—missing in all

## Page 55

- 2 पराशमेघ—T and T M 3 अनु—missing in all  
 4 एव—missing in all 5 त्वमीश—in all  
 6 च—missing in all 7 विनेर—all  
 8 From न प्रवास्ते to विना—missing in all

## Page 56

- 1 सृष्टन्—in T and T M तत्परिज्ञान—in A and A<sub>1</sub>  
 2 तत्साच्छादित—in all  
 3 From दृष्ट्यामि to एतस्य—T and T M have दृष्ट्यास्य स्वस्य  
 दृष्ट्यामिप्रदायिनि दृष्टिनि अमोहिनात् दृष्ट्यामिप्रदायस्य  
 4 मि—missing in A and A<sub>1</sub> 5 मम<sub>1</sub>—in all  
 6 अ—missing in T and T M  
 7 For हेतुक्—हेतु in T and T M  
 8 मीलनमत्रादि—in T and T M  
 9 अ—missing in T and T M  
 10 एव—missing in T and T M  
 11 For लौकिक—T and T M have भौतिक

## Page 57

- 1 कलित्व for सङ्करीकृतत्वं in T and T M
- 2 ओ—missing in all
- 3 इति—missing in all
- 4 शिरात्मना—in T and T M
- 5 च—missing in all
- 6 अ—missing in T M
- 7 पूर्णाहन्तापरामर्शमयी—T and T M
- 8 रूप—missing in all
- 9 तु—in T and T M for तास्तु.

## Page 58

- 1 भूमिदायामाभासयति—T, A and A<sub>1</sub> भूमिदामाभासयति—T M
- 2 अ—missing in all
- 3 स्थूलधारणार्थं भासयामा—T अस्यूलसाधारणार्थं भासयामा—T M
- 4 उ—सयन्ती—A and A<sub>1</sub>
- 5 च—missing in T and T M
- 6 अ—missing in T and T M
- 7 सदा—A and A
- 8 मित्र—in all
- 9 च—missing in all
- 10 धीत—in T M
- 11 शक्तिव्यामोहिता—in T व्यामोहितो—in T M
- 12 दिक्मेव—T and T M
- 13 अवगात्मान—T M ; अदृश—missing in T
- 14 मन्यन्ते—T and T M
- 15 जना—T and T M
- 16 वा एव—T वा हि—A and A<sub>1</sub> for देव्य
- 17 पशुपाददजाया—A and A<sub>1</sub>
- 18 विषय—in T and T M
- 19 सृष्टिस्थिती अमेदविषये च—missing in all
- 20 सत्तार—all

## Page 59

- 1 अप्रय—A and A<sub>1</sub>
- 2 विरूप—missing in T and T M
- 3 भेदे—missing in T
- 4 सत्तार—T and T M

5 न—for च in T

6 स्विर्ति—T and T M

7 प्रथयन्त्य —T and T M , प्रकटयन्त A and A<sub>1</sub>8 निर्वाणादेव—T and T M निस्तम्नादेव—A and A<sub>1</sub>

9 भट्टारिकायु—T and T M

10 यन्त्य —T and A<sub>1</sub> , यन्त —A and T M

11 सर्वोत्तमोऽय विमर —T and T M

12 इत्येव to महेशता—missing in all

13 विद्वानन्दवेशाया—T and T M विद्वानन्दवेशाया—A and A<sub>1</sub>

14 शुद्धामवि—all

15 ॥ १० ॥ सदपरि—missing in 4 and A<sub>1</sub> शब्दे स्वशक्तिव्यामोहिता

मसारित्व ॥ ११ ॥ T and T M

16 From सत to ससारित्व—missing in T and T M

## Page 60

1 शक्ति—missing in T and T M

2 नामन्वाच—all

3 वामेश्वराख्या—T

4 बह्विज्वरणी (न—A and A<sub>1</sub> ) मावे —T and T M

5 परि—missing in all

6 स्फुरति । अभेदेन (अभेद A and A<sub>1</sub>) सर्वात्मकत्वे (व्यात्मकत्वे—T M  
 प्रधात्मक—A and A<sub>1</sub>) पारमार्थिकस्वरूपेण स्फुरति । सर्वत्र (तो—A and A<sub>1</sub>)  
 व्यवच्छिन्नापि (या—A and A<sub>1</sub>) (पशुभूमिकाया—missing in A and A<sub>1</sub>)—all

7 वादविश्रुत—T and T M विश्रान्त—A and A<sub>1</sub>

8 क—missing in T and T M 9 गोपिते—T M

10 वारित्व all for वीत्त्व

11 स्व—missing in all

12 भेद —A and A<sub>1</sub>

13 वियाप्रधान—T and T M

## Page 61

1 From गोपित to प्रकाशते—missing in all

2 For च, चवास्ति—in T

3 प्रधानात्मक—all

4 भाति—in T

5 From सर्वतो to च—missing in T and T M



- 6 च—missing in A and A<sub>1</sub>
- 7 गोपितमार्वादिभ्यस्वरूपेण—missing in T and T M
- 8 व्यामोहिनी—T and T M , व्याप्ति—A and A<sub>1</sub>
- 9 च—in all for तु
- 10 For कर्तृत्वादिनाक्त्यात्मक—T and T M have कर्तृत्वचिदात्मना ।  
A and A<sub>1</sub> have शस्त्रात्मना
- 11 चारि—T and T M
- 12 Before अभेद T adds खेचरीत्वेन

## Page 62

- |                                     |                        |
|-------------------------------------|------------------------|
| 1 दा—missing in all                 | 2 दा—missing in all    |
| 3 साह—in T and T M                  | 4 अद्वय—missing in all |
| 5 प्रसार—in T and T M               | 6 च—missing in all     |
| 7 न—missing in A and A <sub>1</sub> |                        |
| 8 From तथा च to इति—missing in all  |                        |
| 9 त्व—in T for निज                  |                        |
| 10 व्यामोहिता तादृशैव—T M           |                        |

## Page 63

- 1 स्वा—missing in all
- 2 स्फुरत्ता । असार—T and T M
- 3 कर्तृत्वैर्धर्ममोहितैव सवारित्वम्—T and T M
- 4 From शक्ति to समारित्व—missing in all
- 5 यथा—T and T M
- 6 नु—missing in T and T M
- 7 माययोऽमद्—T and T M , मध्यमामोऽमद्—A and A<sub>1</sub>
- 8 तुरीयदशमः तुरीयशक्ति—T , तुरीयशक्तिदशाया दशमः—T M , ह्या  
च—in A and A<sub>1</sub>
- 9 तुर्यातीनदशायां च—missing in A and A<sub>1</sub> , दशा—missing in T  
and T M

## Page 64

- |                       |                 |
|-----------------------|-----------------|
| 1. सारं for घन—in all | 2 तथा—T and T M |
|-----------------------|-----------------|

- 3 भवति—missing in all
- 4 त्रिविधा—all
- 5 प्राणादिभि—added after स्वशक्ति—in T and T M
- 6 हिता—in T and T M
- 7 किन्—T and T M विद्वति—A and A<sub>1</sub>
- 8 शक्ति—added before सकोच in all
- 9 सनार्युक्त—all
- 10 इत्युक्तम्—missing in all
- 11 इति—missing in T and T M
- 12 प्रतिपादिनम्—T and T M
- 13 एव च—all
- 14 यथा—T and T M
- 15 व्यामोहो—T and T M
- 16 तथा—T and T M
- 17 अय—missing in T and T M
- 18 मायाशरीरपरमेष्ठ—T and T M

## Page 65

- 1 एवेत्याग्रायस्त्रिषत्या—in all
- 2 भगवत्प्रायमेव—T and T M
- 3 मनुष्यरूपच्छत्रोऽध्यास्ते मोहेभ्य—T and T M, मनुष्यरूपमास्थाय च्छत्र  
आस्ते मोहेभ्य—A and A<sub>1</sub>

4 For the portion प्रसङ्गभिरादीनां to सिद्ध्यन्ति the following is found श्रीमदीश्वरप्रलम्बिनाया—यथा (missing in A and A<sub>1</sub>) शरीरमेव ये (missing in A and A<sub>1</sub>) यद्विशतत्त्वमय शिरोरूप (रूपतया A and A<sub>1</sub>) परयन्ति अर्चयन्ति च सिद्ध्यन्ति यदादिकमपि तथा निश्चित्य (तथाभिनिविदय—A and A<sub>1</sub>) परयन्ति (अर्चयन्ति च—added in A and A<sub>1</sub>) न चास्त्यन (नास्त्यन—A and A<sub>1</sub>) विनाद all

- 5 ॥ ११ ॥ T and T M
- 6 इत्यर्थं प्रति दादयेन—T and T M उक्तार्थप्रातिपक्ष्येण—A and A<sub>1</sub>
- 7 ॥ १२ ॥ T and T M

## Page 66

- 1 From पूर्वमुन etc to व्याख्यायते—missing in T
- 2 व्याक्रियते—T M, A and A<sub>1</sub>
- 3 पञ्चविध—in all
- 4 माने added before सति—A and A<sub>1</sub>
- 5 स्वतन्त्र—A and A<sub>1</sub>
- 6 प्रागाख्यात—T and T M

- 7 सकोचनी—T and T M      8 मुत्—all  
 9 मूल्यान्वयेण—T and T M      भूमिवाक्येण—A and A<sub>1</sub>  
 10 कल्या—T M      11 स्वरूपत्वान्—T and T M

## Page 67

- 1 सा for स्वा—in T and T M      2 परा—missing in all  
 3 भूमिनामा—all || १२ || T and T M  
 4 कि added before चित्—A and A<sub>1</sub>  
 5 जलाया—T and T M      6 मानव—T and T M  
 7 चिद्वि—T and T M      8 पदे—missing in A and A<sub>1</sub>  
 9 चिन्मात्रया—T and T M      10 पुण्यति—T T M and A  
 11 || १३ || T and T M  
 12 From चित्तिरेव to अमौ एव—missing in T and T M  
 13 प्रासन्—A and A<sub>1</sub>      14 एव—missing in A and A<sub>1</sub>  
 15 पद—A and A<sub>1</sub>  
 16 For माना to छनोर्द्वि—T and T M have माधया प्रवर्तते  
 17 स्वातन्त्र्ये—T and T M      स्वतन्त्रा—A and A

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- 1 च्छनोऽमिदिव—T and T M  
 2 पीतादि—T and T M      3 पुण्यति—all  
 4 न before सार्वात्म्येन—T and T M  
 5 अन्त added after अस्वरात्मना—in T and T M      तत्—in A and A<sub>1</sub>  
 6 स्थापयति for दत्थापयति—in all  
 7 सर्वप्रमातृस्त्रानुभवासिद्धम्—T and T M  
 8 ययोक—T and T M      9 दृष्टादि—T and T M  
 10 स्तोत्रे—T and T M

## Page 69

- 1 प्रास—in all      2 मान—T M  
 3 देव विश्वमव लयम्—T नयम्—T M विस्मयमयम्—A and A<sub>1</sub>

- 4 इति—missing in A and A<sub>1</sub>      5 ॥ १३ ॥ T and T M  
 6 तदा—added after सगद्य in T      7 अयेन—all  
 8 युक्तिमाह—T युक्तिमादिरिति T M  
 9 सञ्जति—A and A<sub>1</sub>      10 ॥ १४ ॥ T and T M  
 11 From चित्तिरेव to करोति—missing in T and T M  
 12 दृष्टान्ताद्यमात्रनिमज्जने—A and A<sub>1</sub>  
 13 श्रीम्यन्दनास्त्रे—added in A and A<sub>1</sub>  
 14 सर्ववत्त्वशक्ति—added in A and A<sub>1</sub>

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- 1 तन्मम—A and A<sub>1</sub>      2 यथोक्तम्—all  
 3 रूपमावेशम्—T and T M  
 4 वादाच्च एवेति—T and T M  
 5 उपादेय—T and T M  
 6 इय—missing in T and T M  
 7 यत्—missing in T and T M  
 8 निमज्जन—missing in T and T M  
 9 इह—missing in T and T M  
 10 हस्या—T and T M      11 एव—T and T M  
 12 चिति स्त्रा—T and T M      13 स्वात्मन्यादिव—T and T M  
 14 देहायुक्तप्रायेव—T and T M  
 15 भगवती after प्रकाशनात्—in T and T M      भरति—A and A<sub>1</sub>

## Page 71

- 1 For सत् देहायपि—T and T M have दृष्टादियु  
 2 प्रकाशेत्—T and T M  
 3 अभिमान—missing in T and T M  
 4 निमज्जनाभ्याम कार्य—T and T M  
 5 स च for न तु—in T and T M  
 6 तदा—missing in T A and A<sub>1</sub>  
 7 प्रधानतो for प्रथमानया—in all

- 8 श्रीमदीश्वर—T and T M      9 वर—all  
 10 ॥ १४ ॥ T and T M      11 एव च—missing in all  
 12 देहप्राणादिष्ववभासमानेष्वपि—T and T M  
 13 ॥ १५ ॥ T and T M      14 साक्षात्का—T  
 15 देश—A and A<sub>1</sub>  
 16 मति—added in all after लब्धे  
 17 कल्पित for दलम्पतया—T, कल्पितया—T M, दलम्पतया—A and A<sub>1</sub>  
 18 नीलादि—A and A<sub>1</sub>, पु—missing in T and T M  
 19 आ—missing in T and T M

## Page 72

- 1 लक्ष्म्या—T  
 2 या added in all after भविष्यत्      3 प्रथमैव—all  
 4 धन पुद्गलि—added in all after जीवत  
 5 ह्य for निज—in T  
 6 पाप for पाप—in T and T M  
 7 श्रीमन्द—all      8 यदि—T A and A<sub>1</sub>  
 9 श्रीशिवे—T      10 इति—missing in T M  
 11 ॥ १५ ॥ T and T M

## Page 73

- 1 अथ—missing in all      2 इत्यन आह—T  
 3 ॥ १६ ॥ T and T M  
 4 चरन्त्य विद्वानुपपत्ते—T and T M  
 5 मध्यमा—T and T M  
 6 गोपयित्वा—T and T M, गृहयित्वा—A  
 7 सवित्—missing in T and T M  
 8 रीत्या—T and T M  
 9 प्राणादिभित्तिग्रम—T and T M, प्राणादिभूमि—A and A<sub>1</sub>  
 10 बन्ध for बुद्धि—in T and T M

- 11 अत्रि—all 12 नान्पाडी—T and T M  
13 सरणि—missing in T and T M

## Page 74

- 1 च—missing in all  
2 For पलङ्गपणमध्य all have पलङ्गपणमध्याय  
3 आ to वक्त्रपर्यन्त is changed thus वक्त्रादिरपर्यन्त—in T, वक्त्रादयो  
ह—in T M अव—missing in १ and A<sub>1</sub>, रत्न for वक्त्र in A and A<sub>1</sub>  
4 शक्ति missing in all  
5 मायाया वद्वा for मध्यम—in T and T M, मध्य—१ and A<sub>1</sub>  
6 स्थिता—all 7 अन्—T  
8 दाक्षीना—T and T M 9 च—missing in all  
10 विभ्रमाह—all  
11 उन्मीलनश्चैव—T and T M, उन्मीलनश्चैव—A and १,  
12 हु—missing in T and T M, अन्—in A and A<sub>1</sub>  
13 निशक for उक्—T and T M, युक्—१ and A<sub>1</sub>  
14 तमन्वेन—T, तम—missing in T M, मनवे A and A<sub>1</sub>  
15 वृद्धभूता—T and T M  
16 विवमणि यदि वा—missing in T  
17 मध्यमा—T मध्यमद्वा—T M  
18 वृद्धादीस्त्वय—T 19 अन्तर्निशाद्य—T and T M  
20 भवेदिति—T and T M 21 चरी—all  
22 ॥ १७ ॥ missing in T

## Page 75

- 1 मध्यमविवसे—T and T M 2 युक्तिमाह—missing in T  
3 विकल्पस्य —T and T M  
4 From शक्ति to नादय इह—missing in T  
5 सा—in T M  
6 भेदायन्त्र—T M दन्त—A and A<sub>1</sub>  
7 निशाल—A and १, निमालव—T M

8 वयम्—T and T M

9 ॥ १८ ॥ missing in T and T M

10 From इह to उपाया—missing in T, for इह, T M has  
इहोपायमुपि

11 शक्ति—missing in T M A and A,

12 प्रागुक्तद्विष्ट—T and T M 13 विध—missing in all

14 दनु—all 15 अग्निप्राय—all

16 तु—missing in all

17 विस्मय—-is added before प्राणायाम in T M

18 मन्त्रेण त्राउमेन—in T and T M, तन्त्र—missing in A and A,

#### Page 76

1 हव्य—T and T M

2 चित्तवृत्ति—T चित्तवृत्तयुक्तिवृत्ति—T M चित्तवृत्तवृत्ति—A and A,

3 प्रमेय—in all for उपयुक्त

4 स्वस्तिनन्धक—T and T M स्वस्तीतिवन्धक—A and A

5 दिवलय—T

6 अविश्वत्वेन—T अविश्वत्वेन—T M किञ्चिच्चिन्तयत्वेन—  
and A,

7 परामर्शत्वेन—all

8 For the portion from देहाय to प्रण the following is found—  
देहायुक्तपुर्व्वरस्य चिप्रमातृतामिफालनप्रणोचिता—T and T M

9 तदेव—T and T M

10 तुगीयातीतममावेशदशा—T and T M

11 आवेशयति—T and T M 12 भावेनै—A and A,

13 भवेत्—T and T M

#### Page 77

1 स्पन्दशास्त्रेऽपि—all

2 इति—missing in T and T M

3 विशानर्भन्तोये—T and T M स्तोत्राऽपि—A and A,

- 4 मानसे—T and T M  
 5 वास्तव्ययोग्यै—T and T M  
 6 चाप्यते—T and T M      7 उपायमूर्त्य—T and T M  
 8 च—added in T and T M after प्रत्यभिज्ञाया  
 9 From शक्ति to कथिद्धीर—missing in T

## Page 78

- 1 च—in T M for न      2 तथा—in A and A,  
 3 दक—in T M  
 4 प्रतिपादिन—added in T M after अस्माभिः ।  
 5 From प्रमत्तात् to कथिद्धीर—missing in T M, A and A,  
 6 मैथिल—all      7 तदाह—T and T M  
 8 मिच्छन्—all

## Page 79

- 1 धृति—added in T after इति  
 2 प्रयुताशमपि—T and T M  
 3 शक्ति for वा—in T and T M  
 4 सकोचगती—T मार्गसकोचगती कर्ता—T M  
 5 मानसमये—T and T M, भावममये—A and A,  
 6 हृत्पद्मदेशश्च—T and T M      7 विवर्तनम्—T and T M  
 8 तपोदते—T and T M      9 दिते—T and T M  
 10 निवृत्त्या—T and T M  
 11 क्रम एव—T and T M, अ—missing in A and A,  
 12 सर्व—T and T M  
 13 स्वार्थेण for चरविष्णुत्वेन—all      14 छद्य—T and T M  
 15 मैत्र—all  
 16 प्र—missing in all After प्रसरणम् the following is found—  
 इत्यादि । एकाग्रो हि बहिर्भूतिनिष्ठः तत्त्वमीभते ।  
 एतन्मस्तु न पुन कर्तव्यत्वेन वक्ष्यते ॥ १६ ॥ T and T M  
 17 From यथोक्त to समाधि on page 45—missing in T



## Page 80

- 1 वेदमन्—T M
- 2 तस्मिन् विवाहस्य एको विवाहः—T M ,  
तिष्ठन् विवाहस्य एको विवाहः—A and A ;
- 3 इति—missing in T M
- 4 भट्टरीत्यादिना युक्तम्—T M
- 5 अपि च—added in T M before एतेष्व
- 6 शक्ति—added in T M before मन्त्रोच
- 7 विकासो—in T M
- 8 स्कन्दन—A and A ;
- 9 प्राण—missing in T M
- 10 हृद्देह—T M , भ्रूमेह—A and A ;
- 11 कुण्डलीदेह—T M
- 12 प्रसिद्धमस्ति etc—T M प्रसिद्धमस्ति etc—A and A ;

## Page 81

- 1 विपुलपाया—T M , विपुलपाया—A and A ;
- 2 तदपि after तन्मध्य—T M भूमि—missing in all
- 3 विज्ञानमग्राहके—missing in all
- 4 परा—T M
- 5 इति—missing in T M
- 6 विपुलस्थान—T M
- 7 अपि for इति—in T M
- 8 तस्मादपार्श्वद्वये—T M
- 9 बाह्यो—missing in T M गृहमेह—A and A ;
- 10 योग्य for गतयो—all
- 11 मयो A and A , for यो
- 12 रसेद—A and A ; भेद—T M

## Page 82

- 1 वरणादीनां विकारप्रयाणां सुसंपूर्णकारणेन—in T M for वरणा etc
- 2 विज्ञेयपदेन—T M
- 3 कस्यास्तोत्रे—T M , श्रीकस्यास्तोत्रे—A and A ;
- 4 यत्न—T M
- 5 चक्षुः—A and A ;
- 6 विगत—A and A ; for विहृत
- 7 स्वपरारितो—T M for तव दारिता
- 8 परमेष्ठिता—T M परमेष्ठित—A and A ;

- 9 इति—missing in T M      10 शान्त—A and A<sub>1</sub>  
 11 प्राणोऽग्नि—T M      12 विमान्त्वमे—A and A<sub>1</sub>

## Page 83

- 1 यथोक्त विज्ञानभैरवे—missing in T M  
 2 द्वादशान्ते—T M for द्वादशांशे द्वादशांशलीलाश —A and A<sub>1</sub>  
 3 सतत—T M , सुमग —A and A<sub>1</sub>  
 4 इति तथा—missing in T M      5 प्रदक्षिण—T M  
 6 वैष्णव्यात्मना भवेत्—T M , वैष्णव्यादि वे भवेत्—A and A<sub>1</sub>  
 7 From इति to सङ्गीता —missing in T M  
 8 तनुप—A and A<sub>1</sub>

## Page 84

- 1 स्यन्दे—missing in A and A<sub>1</sub>  
 2 भैरवभट्टके—T M , एव—missing in A and A<sub>1</sub>  
 3 स्तोत्रो—T M      4 स्वादाय—T M  
 5 सम—A and A<sub>1</sub>      6 रङ्गि—all  
 7 एव—T M , एवमपि—A and A<sub>1</sub>  
 8 पूर्णे—A and A<sub>1</sub>      9 स्वातुभवादिङ्—T M  
 10 अनुस्मर्तव्यम्—all  
 11 मध्यमविकासोपाय —T M मध्यविकामोपाया —A and A<sub>1</sub>

## Page 85

- 1 च—missing in all  
 2 स्वस्वत्वादि—T M for समापत्त्यादि  
 3 पर्यायमपि —A and A<sub>1</sub>  
 4 समाधित्वस्य instead of तत्त्व—in T and T M  
 5 तत्त्वेन—A and A<sub>1</sub>      6 सस्कारादुत्थिनस्यादे—all  
 7 चिदेकात्म्यादमर्शान्—T and T M  
 8 ॥ १७ ॥  
 9 आस्वादित—T , समादेश —A and A<sub>1</sub>  
 10 बरोऽप्युत्थानदसायामपि for बरो व्युत्थाने अपि—T and T M

11. जष for रस—in T and T. M.; ज—A and A.
12. सदानन्दपूर्णः—T and T. M.; सानन्दपूर्णः—A and A.
13. धूर्तानः—missing in T and T. M.
14. मनो—is added before भावार्थि—in T and T. M.

## Page 86

1. लव—missing in T and T. M.
2. चित्तगतलीदमात्रं—T and T. M.
3. समदलम्ब्य—T and T. M.
4. महिर्मुक्ता जहत् is added before विदेत्येव—in T and T. M.
5. अपि—missing in T and T. M.
6. क्रमसुदान्तस्त्वस्यायो—T and T. M.
7. परिमुक्तः—missing in T and T. M.
8. सुदमावेष्ट—T and T. M.      9. वाप—T and T. M.
10. तनायो—missing in T and T. M.
11. एव—T and T. M.
12. From वाय to वदात् the following is found—वडिः स्वल्पानुवेष — in T and T. M.; वदुस्यानुवेष—A and A.
13. स—missing in T and T. M.
14. वससुदमा for वसं सुदमति—in all
15. लोहितं—T and T. M.

## Page 87

1. तुरीयातीतातिः for तुरीया चित्तिर्वाकः—in all
2. तथा for तथा—in all.      3. अन्तः—all.
4. स्वस्वतया—all
5. इति—missing in T and T. M.    6. समाधिनिष्ठ—all
7. पराशक्तिस्त्रयसाधव—T and T. M.
8. परयोगी—A and A.      9. चिद्रूप—T.
10. प्रवेदसमावेष्ट—T.

11 For आम्बन्तरात् चितिशक्तिस्वस्यात् च साक्षात्कृतान् आवेशवन्तान्—the following is found—आम्बन्तराद्गामिमुक्तिस्वस्यात् साक्षात्कृत—in all

12 स्वरूपेदन्तानिमात्ये—T and T M

Page 88

1 चिदस्यात् प्रधानात्मनमावेश —T, चिदमस्यात् प्रधानात्मा समावेश —T M

2 इति—missing in T and T M 3 स्व—missing in all

4 प्रावणाच्च—all

5 स्वसत्ताया for गुरीयसत्तायां—in all 6 मुद्राणा—T and T M

7 मुद्रा for मुद्रारमा—T and T M 8 त्वाच्च—all

9 सत्त्वमामात्मपत्वात् च—missing in T and T M

10 धम—T

11 इति—missing in T and T M

12 ॥ १७ ॥ T and T M

Page 89

1 इदानीमस्य—missing in all 2 सत् —T and T M

3 मन्त्रात्मन for मन्त्रवीर्या मक—T and T M

4 महाराज्ञो सविदेव्या—T सद्दारादिना निजम—T M

5 त्व—all

6 भवनीति सिद्धम्—missing in T M

7 ॥ १८ ॥ T and T M

८ तदा—added before निम्बोदिते in all

९ विदारमेवपन्ना—T and T M

10 महत्त्वमन्त्रिणा—T and T M महत्त्वमन्त्रिणा—A and A :

11 सर्वमन्त्राणा जीवभूता—all

12 अहमिदमहान्नम-वारात्—T and T M

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1 ऐक्यात् added after आवेशान्—A and A :

2 निरादिशम्य-तस्य—T M, वाग्रम्यादे कर्मवत्पर्यन्तम्य—T, वाग  
म्यादेय—T M, कर्म—missing in T M

- 3 सर्वो—added in T M after सृष्टिप्रलयो  
 4 तत्कारित्वं निब—missing in तत्कारित्वं—missing in ॥  
 5 For तदेभ्यस्तस्य to मयति the following is found—तदेभ्यस्तस्य  
 सप्तमं भवति । इत्यादि ॥

इति श्रीपूर्णानन्दमुनिकृतमाध्वम् श्रीबालात्रिपुरसुन्दरीदेवतापणमस्तु

- 6 From प्रावरणिस्तस्य to the end is missing in T  
 7 For the portion from परमयोगिन to उपसहार the following is  
 found—परमयोगिन इत्युच्य इत्येतन्निष्कस्यस्यो वेत्युच्योक्तम्—T M A and A  
 8 यत्—all 9 अन्तर्मुक्त विमर्शधर्मा—॥  
 10 अहमिति—is added after सेयामपि in all

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- 1 मानसाविशेषकरीत्यवाजिबे सत्वे—T M  
 2 मय श्रीमान् महेभ—missing in T M  
 3 परमाधिके—T M 4 मयति—T M  
 5 क्षान्तमयाशेष—T M क्षान्तमावाशेष—A and A  
 6 सारत्वेन सैव—in T M for मयत्वेन  
 7 जगदात्म—all 8 पावान् १ and A

#### Page 92

- 1 पर—missing in T M 2 परिपूर्वत्वेन—T M  
 3 विमर्श—T M विमर्श—A and १,  
 4 अनुसाराद्भूत—T M 5 ह्यार—all  
 6 ह्यारत्व—all 7 परम्य प्रकृति—all  
 8 वेदनात्मा विन्दु—T M  
 9 अनुसाराय for अनुसारेण—A and A,  
 10 आत्माह—T M  
 11 अहमेव—missing in T M ह-सोऽह—१ and A  
 12 यथोक्त—missing in T M

#### Page 93

- 1 मयति for मावो हि—in T M

- 2 अकेव नव for उक्ता च तैव—T M    3 अयथा तु for समपिदा—T M  
 4 स्वातन्त्र्यमाया—T M    5 चेत्—A and A,  
 6 एषा सहाहन्ता—T M    एष इव स्वाहन्ता—A and A,  
 7 चैतस्यमे स्थितेनेव—T M  
 8 तदर्थ—T M , तत्तदर्थ—A and A,  
 9 कार इति मन्त्रवीर्या (यं A and A,) for कारितात् महती वीर्य—all  
 10 उक्त च—T M    श्रीस्पन्दशास्त्रे—added in all  
 11 नेते शिवधर्मेण—T M , तेनेव ते शिवधर्मेण—A and A,

## Page 94

- 1 श्रीस्पन्दे—missing in all    2 भावना—T M  
 3 तत्र—T M    4 समावेशात्—all  
 5 तत्पदा for तत्पदा—all    6 छन्दो—A and A,  
 7 देशादिना—T M    देशादिकानां—A and A,  
 8 धी—missing in T M    9 शब्दे—A and A,  
 10 अव्यवस्थायते—missing in A and A,  
 11 तत्—T M    12 तदेव—T M  
 13 चिच्छक्तिमयी—T M

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- 1 भित्ति—missing in T M    2 तथा—missing in T M  
 3 सन्मायाशक्तिविभाविता—T M    तस्यात्मना या शक्तिविभाविता—A and A,  
 4 अवभासित—missing in all  
 5 स्वभावंशशक्तिज्ञान for स्वभावेव भान्ती ज्ञान—T M  
 6 चित्ति शक्ति—T M    7 यथोक्त—missing in T M  
 8 तेषां—T M    9 न्द—all  
 10 चिदृषा—T M    11 स—missing in A and A,

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- 1 हि added in T M after तथा.    2 धी—T M  
 3 इति—missing in all    4 सर्वानु दानानु—all

5 चिति शक्ति —T M

6 यदिदमनुपवेशात्—T M

7 From तदनुपवेश to तद्वेशात्—missing in T M

8 तत्तत्सर्वसहारादौ—T M तत्तत्सहारात्—A and A ,

9 सर्व—missing in T M

10 The following is added in T M —

सहारादिसर्व जनयन् चिदेवताचक्रमात्ममीशान्त वरणरक्षितरक्षादिदातिदि  
 क्ता एतद्विशिष्टमस्यन्प्रभाराहते तदात्मनोर्वाक्यस्त्वौ निवृत्तिरशक्तिमयौ तदात्मकस्वर्ग  
 सतोद्देशम् । तयो र्तिशक्तयो स्वस्वभावज्ञानिस्तद्व्यापारा ज्येष्ठा तत्रैव रक्षी स्यात् ।  
 एता एतानुत्तरमिच्छोन्मेषो च समम् स्या ज्येष्ठजन्यस्या इच्छा ज्ञानविवादाद्व्याप  
 दीयास्ता एवानन्दस्ता वेति । अस्त्ववपुसादिशिर पर प्रमाता स्वराविमुन्मेषात् ।  
 इच्छादिबहिर्गुणमर्मादीनाम् तदनुवेतिभिर्नर्तत । इच्छावेज्ञाचक्रमपि प्रागीशयो व्यक्तियु  
 ष्या इत्येकेनोद्भावा वर्णा । इच्छानुस्सर्गोपाद्विहितार्थक स्वस्वमृति एकाग्रानुत्तरयो  
 र्गङ्गावैकारसम्भवो भवति । उन्मेषानुत्तर ओङ्कारचक्रमनिर्भातम् । ओङ्कारानुत्तरयो रज्ञात्  
 शक्तिरिच्छाशक्तिरिति । केवलस्यो विन्दु सिद्धशक्तिरित्ययमात्मस्वस्वतु । वेदतत्वेपिभाग  
 स्वस्वमस्वकारात् रविरशक्तिरिच्छाद्व्यापन् शिविधैव किमन्ति सतत तिष्ठन् । तन्मयसर्ग  
 स्वस्वदुग्मिभिस्तास्ते उदाहराव । सर्वेषां कविर्भेरीणि वृत्तिश्चिच्छिष्टमनोऽप्येव । इय  
 जगदाशुते विवात्मनस्तथा वा शक्तिर्न मिथेन विना त्विनोऽपि च तथा विनास्ति तद्वाद  
 विध वागर्पस्य भवति । अत्यवपर्यायताद्व्यापना परब्रह्मणा मानमध्यमया त्वनर्गमिकया  
 वैपरी जाता ।

चन्द्रे तेजसि तेजाति तमस्यपि तमामि च । तेजास्त्वेव तमास्त्वेव वन्द्ये  
 ज्योतिरनुत्तरम् । ज्योतिर्गन्तव्यजुत्तरमरिक्त तमावर्णं शिर एव ब्रह्माशु । स्वाभाविकी  
 स्फुरता विमर्शितस्य विद्यते शक्ति । सैव चराचरमरिक्त जनयति जगदेतद्वति सहरति ।  
 तस्य निरुपाधनिर्विकलानन्दस्य निरुत्तरस्य राशिरस्यप्रमत्तचित्तैकेन भवति । सेप तदेष्टस्याव  
 पतपरा विमर्शरूपिणी शक्ति । स्वस्वात्मन्योगात्स्वस्वदेवात्मनोऽथा चित्ता । प्रथम  
 परमन्त्यादिप्रकाशेदप्रपञ्चिकाकारा । त्रिशोतीर्णा नाडी नादमयी सैव सागृवा जाता ।  
 अग्निध्मनाहतमूर्ति उत्तीर्णदरूपिणी तति काशयति नानानादप्रपञ्चरूपेण भाविकादेवी ।  
 निगमागार्हविभागा व्यासतमावैररूपिणी भवति । एताप्यनेरथा भूता मता परैव परयन्ती ।  
 परयन्ती कर्माणि स्वात्मवि चरणाना रात्रिमपि यदुत्तीर्णा । तैत्रै परयन्तीत्युत्तीर्णोत्पुदीयते  
 माता । परमन्तश्च परमाया स्वाययनाष्टमामाया । ताम्ब रामश्चिरेण सामरस्य च  
 तत्ततो भिन्ना । एकस्वरूप पराष्टमाष्टमामाया । ताम्बामनाद्वैतस्य आद्वयनी मध्यमा

भवन्माता । स्थानादिभिर्हृत्कारात् बुद्धिव्यापारमाश्रयोध्यत्वात् । मानानाह्ननामा सूक्ष्म  
 कृत्यादिना नादनवक्रमयी । सूक्ष्मस्थूलग्रामाग्नैवधारिता । त्वयैरमपरविरे चराचर गता  
 रीति । वर्णविरेवगम्य स्वर्णे यदि वैखरी जाता । पञ्चमविन्द्वन्तगन्त माता । निम्बिलमपि  
 जगत्स्यु प्रयुता प्रथम शिखरत्पमुच्यते तच्चै । स्वेच्छाशात्सुदूरीर्ण जगदात्माहन्तया  
 समाच्छाद्य । निवगन् स एव निखिलानुग्रहनिस्त सदाशिवोऽभिमत । विनाशोऽपि परित  
 पश्यन्निदन्तया ईश्वरो जात । सा भवति शुद्धविद्या ह्रीदन्ताहन्तयोऽमेदमति । माया-  
 भेदबुद्धि निराश्रभूतेषु निखिलभूतेषु । निखिलिभूतस्यभेद भेदः । ॥ तया परिमितमूर्ति  
 सङ्कुचिनगमस्तशक्तिरेष पुमान् । रश्मिरिव सन्ध्यारक्त सङ्करशिमम्बभावमकोच्य ।  
 सपूर्णकर्तृनाद्या बहयत्तस्य सरोचात् सङ्कुचिना कलादिमपेण रूपयन्त्येनम् । य सर्व  
 कर्तृता सा सङ्कुचिना कतिपयार्धमात्रपरा विशिष्टकर्माम्गमु कल्पयति । सर्वज्ञताशक्ति परि-  
 मितानुरूपवेद्यमात्रपरा । सर्वज्ञताशक्ति परिमितानुरूपवेद्यमात्रपरा । उत्पत्त्यद्वि हान  
 विद्येति निगद्यते बुधैराटपै । निरूपरिपूर्णशक्ति तुमिशचिस्तस्येति भोगेषु रञ्जयन्ती  
 सतनमयागतत्वात् याता । या नियता स्वशक्ति निरुद्धनिधनोदयप्रधानेन नियतपद्मि छेदकरी  
 क्लृप्ता साकारहृषीणी स्वतन्त्रजगत्सकोचदात्मिनी । सैव कृत्याहृत्येध्वरा नियतमनु नियम  
 नादभूतिनयति । इच्छा विनयवच्छाकिनान्यसङ्कुचदात्मनवशादिनामरस्य हृषीणी तु सती ।  
 बुद्ध्यादिनामरस्यरूपाशिक्षितारिभवा प्रकृति । इच्छास्वरचोष्णहृदकृतिरासीवह प्रतीतिहरी ।  
 ज्ञानस्य सत्त्व बोधस्य कारण बुद्धि । तस्य विद्यातमोमयमूर्ति मनसो विकल्पकरी ।  
 वागादिपञ्चभेदै स एव सङ्कुचितविप्रदो देव । ज्ञानविद्यात्मरागप्राधान्यात् द्विविधविषयक-  
 रागात्मनातिभूतेश । गन्धमनिलब्धेन सलिल भूमिश्च पद्मभूतानि । श्रोत्रादिवरणवेद्याः  
 पाञ्चाद्यास्तानि वेदनान्देषाम् । वक्त्रवरागुक्तापाणि स्थान् वरणभूतमादेदन व्रितयाशङ्क  
 त्रिक करणम् । गन्धवती भूमि स्यादाप सिद्धिकृद्वास्तत्र उष्णस्यशंविशित सत्पयो  
 वायुस्वर शब्दे । मायान्तमात्मत्व वर्णितु पर्व तुरीयतत्त्व समष्टि । सेवा य दुर्या  
 विज्ञेया सेवा परादिभेदप्रपञ्चभेदवती—T III

कार्य निजमविर्बता अवातिमवायान्त वरण—A and A<sub>1</sub>

11 From कारि to पुत्र —missing in T M , From कारि to अपायी  
 यान्त —missing in A and A<sub>1</sub> , बहिष्करमरीचिपुत्र—A and A<sub>1</sub>

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1 शक्ति added after ईश्वरता—T M

2 परमभैरवाप्राप्ति —T M



3 ईति added after योगिन—T M

4 For यथोक्त T M has श्रीपलमित्राया धीमन्मन्त्राख्येऽपि ; यदुक्त धी-  
स्मन्देऽपि—A and A ,

5 नान्य—T M

6 ख्योदयो—T M

7 भोक्तृतापत्ति—T M

8 इति—missing in T M

9 हि for एवम् इति—T M

10 कर्तृपरिपोषयेत् सर्व—T M , एवमारोपयन् सर्व—A and A ,

11 चित्—missing in T M , यत् for चित्— in A and A ,

12 भूमिस्थै—in T M

13 उन्मेषात्मा—missing in T M एषा for उन्मेषात्मा—in A and A ,

14 व्याख्याता—T M

15 तथा सति अनेन—T M , सत्त्वान्वेष्टान्तेन—A and A ,

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1 सख्य—T M

2 अतिशान्त—T M

3 विज्ञातव्य—T M

4 स for न in A and A ,

5 प्रकृति added in T M after यथा , विकृत for विवरणकृत in T M

6 For एवम् एवमे स्थले—T M has एकवर्तुमूलस्थले, A and A ,  
have एवम् एवमस्थले

7 For दक्षिण वा इति, T M. has अपारे चेति

8 लक्ष—T M

9 सविदेवतापञ्चको वाग्मिजयस्यगौ—T M

10 इति—missing in T M

11 For यत् एतावत् लक्षप्रकरण—T M has यथा मनुष्यप्रकरणे । यत् एतावत्  
लक्ष प्रकरण—A and A ,

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1 दिव प्राप्य सर्व added before सिद्धप्राप्ति etc in A and A ,

2 अित्त—T M

3 प्रविशन्त्या—T M

4 सिद्धोऽवधेय—T M

5 किमुक्तान् प्रविश्यामाम्नायातो वा —T M



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